

THE Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

VOL. XXXVIII.—NEW SERIES, No. 1625.

LONDON: WEDNESDAY, JAN. 10, 1877.

PRICE { WITH UNSTAMPED.....5d.
INDEX STAMPED5d.

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Eccelesiastical Affairs.

A LOGICAL HIGH-CHURCHMAN.

WHETHER we agree with him or not, there is generally a certain pleasure in meeting with a man who has the courage of his opinions. This courage may be shown in two ways—by candidly accepting even unwelcome conclusions that logically follow from those opinions, and also by a manful endurance of the consequences they involve. The Rev. Thomas W. Mossman, of Torrington, in Lincolnshire, already well known as a clergyman of broad sympathies and remarkable courage, has just published a pamphlet, entitled, "Freedom for the Church of God," in which he boldly and openly accepts the conclusions, held by us to be the inevitable issue of the principles maintained by him and his school. Nor have we any reason to suppose that he would shrink from the practical consequences to which his argument leads. We readily acknowledge that considerable allowance must be made for the conditions controlling the individual action of men who have bound themselves to an organised society, a schism in which appears to them a deadly sin, and from which personal severance would render them in their own eyes powerless for good. It is not for us to judge them harshly if they continue to tolerate, under protest, even grave abuses that can be removed only by common action. In such circumstances, it may be that the only mode in which they can be expected to manifest the courage of their convictions is by honest and outspoken advocacy of the requisite reform. We say thus much on this point because there are those who seem to assume that when an Anglican clergyman is convinced of the unsoundness of the Establishment principle, he is bound instantly to surrender his office. In our own view, however, there is a very grave distinction to be drawn between the position of latitudinarian ministers who cling to their place, while repudiating the creeds of the Church, and that of clergymen who dissent only from its political relations.

In dealing with these political relations, Mr. Mossman's pamphlet is a model of plain speaking and ruthless logic. There are indeed some

assumptions as to the acquiescence of the State in the independence of the Church before the Reformation, which are open to dispute. But with these we have no concern; they cannot affect the palpable facts of the Church's present condition, or the contrast of those facts with the spiritual ideal at which the Church is supposed to aim. With Mr. Mossman's main point of view we may at once profess our hearty agreement. It is, in his own words—"That the Church of God is a kingdom, a spiritual kingdom, perfectly and absolutely independent, within its own spiritual sphere, of all control, or authority, or legislation, external to itself." The italics are our own, not Mr. Mossman's; and we mark them because it is only by the most emphatic insistence on this limitation, that the above description of the Church can be maintained against the criticism of such writers as Mr. Freeman. We have never disputed that the State has a right to make and enforce laws which shall affect Church property, as well as property of all other kinds. The State may also, and indeed must, protect the members of any Church in regard to their personal honour, and its ministers in regard to the legal terms of any agreement by which they may hold office. But when all this is acknowledged, there remains the spiritual right of the Church to prescribe both its doctrines and its standard of discipline. When these have to be embodied in trusts or agreements, the law of the land as to secular matters must be observed. But the initiative, the spiritual aim to be attained, and the mode of accommodating the necessary means to secular law, are all within the scope of the Church's proper independence. This is substantially Mr. Mossman's position. And he enlarges it by affirming that, "according to the New Testament and the mind of the Catholic Church, it is absolutely impossible that an appeal in a spiritual matter can lie from the Church"—or what he assumes to be the same thing, "from the ecclesiastical authority in any State, to the Civil authority of that State." The phrase "ecclesiastical authority" appears dubious; but the writer hastens to explain that he identifies this with the Church itself, although the modes in which it exerts or expresses that authority may be various. We are glad also to note Mr. Mossman's emphatic denial that the spiritual independence of the Church is necessarily bound up with the supremacy of the clergy. On the contrary, he declares that "this is an abuse or a mistake which ought to be altered." The writer then proceeds to examine how far the present position of the Anglican Church is in accordance with these principles. We have already expressed our doubt as to the historical accuracy of his view of the authority of the Church before the Reformation. But however that may be, it is certain that whatever spiritual independence it might have possessed before was absolutely annihilated by Henry VIII. Mr. Mossman very well observes that, whatever difference of opinion there may be as to the ecclesiastical jurisdiction given to St. Peter and his successors, he "cannot imagine any High Churchman who is not certain that Christ never gave the spiritual authority in his Church, to King, or Kaiser, to Parliament, or Privy Council—as such." "Yet," he adds, "for very nearly three centuries and a-half this has been the normal condition of that portion of the Church of Christ which is now known in

law as the Established Church of England." In proof of this, he cites the solemn recognition of the King as supreme head of the Church by the Convocations of Canterbury and York. He quotes also the Act of Submission, in which the clergy distinctly undertook practically to acknowledge this supremacy in all their most spiritual functions.

Having thus clearly and unanswerably proved the hopeless inconsistency of the Establishment with the convictions solemnly affirmed by the High Church party, Mr. Mossman goes on to exhibit some of the practical abuses which result. With a loyalty much more genuine, as we take it, than much of the ecclesiastical sycophancy passing under that name, he inveighs against the wrong done to monarchy, as well as to the Church, by the monstrous Erastian theory of a Royal headship. "The conscience of a temporal prince ought to be absolutely free to be a member of the Church or not, as he may himself see fit." But if a monarch chooses to do so, then, "if we go by the Gospel of Jesus Christ, nothing can be more plain or clear than that in this kingdom temporal monarchs are of no more account as such than the meanest of their subjects." This is bold language; but surely amply justified by the words—"One is your Master, even Christ, and all ye are brethren." The writer then proceeds to illustrate the harm done by the present system to the Church itself. After thirty years, during which we have been persistently maligned and misrepresented, as though it were the religion of the Church which was the object of our attack, it is refreshing to quote from a High-Church clergyman such words as these:—"The more carefully we investigate the teachings of the history of our own land, the more thoroughly shall we become convinced that State interference with religion has blasted the growth of spiritual life." As an instance of this, Mr. Mossman refers to the story of Methodism. We are not concerned to defend his assumption that it was the State, and not the clergy, which was responsible for the Wesleyan schism. But however that may be, it may well be held that the clerical intolerance of the last century was the inevitable result of exclusive patronage by the State. Mr. Mossman further illustrates his position by reference to alleged wrongs done to devout and enthusiastic Ritualistic congregations, now scattered and destroyed by the cold hand of the law, and he concludes by the most strenuous assertion that the memorable charter, *Liberia sit Ecclesia Anglicana*—"Let the Church of England be free"—can be fulfilled only in one way—by disestablishment and disendowment. He is at once too logical and too practical to suppose that he can have the one without the other, and he exhorts his brethren to be ready to pay the inevitable price for an inestimable right. These are only the words of one man. But he may fairly be regarded as representative of a zealous and irrepressible party. We do not suppose that such utterances presage a very speedy end to the conflict; but read in the light of the conflagration kindled by the Public Worship Regulation Act, they prove to demonstration that the controversy can have only one issue.

THE WESLEYANS AND THE LIBERATION SOCIETY.

TIME was when the Liberation Society was a bugbear to many Methodists. They looked upon it as a name of evil omen, and felt it

* "Freedom for the Church of God: An Earnest and Affectionate Appeal to my High-Church Brethren." By the Rev. T. W. Mossman, B.A., Author of "A History of the Early Church," &c. Rector of Torrington, Lincolnshire. (London: J. T. Hayes, 17, Henrietta-street, Covent-garden.)

their duty to be upon their guard against everything that either came from it or led to it. "Keep clear of the Liberation Society" seemed to be the motto graven on the shield of some soldiers in the Wesleyan army; and though they were good soldiers of Jesus Christ, they owed nothing of their goodness to the timidity and narrowness of their motto. Even now the Liberation Society in a few Wesleyan quarters is viewed at a distance, and such who thus regard it shrink from any nearer approach. It would be more logically consistent, at any rate, if the same course were taken, and the same prejudices were fostered, with regard to the Church Defence Association; but the Wesleyans who have most dread of the Liberation Society are by no means alarmed at the organisation for the Church Defence. So the shrinking from the Liberation Society can only be the working of a little of the old Methodist leaven in favour of the Established Church. We sometimes wonder where the Wesleyan subordination to the Church of England came from in the first instance. It certainly is not to be found in any legal document by John Wesley for the regulation of the Conference and of Wesleyans. The Deed Poll knows nothing of the Church of England, and there is not a line in it which would prevent the Conference from passing a resolution, whensoever it chooses to do so, for the disestablishment and disendowment of the Church of England. By the construction of the Deed Poll, John Wesley, with marvellous prudence and foresight, left Methodism independent of the Church of England for ever. Any restriction, therefore, which exists in the Conference as regards the action of its ministers in relation to disestablishment has been adopted since the death of John Wesley, and lies altogether outside his charter enrolled in Chancery.

But what is this Liberation Society against which there used to be so very much prejudice? Is it established for the overthrow of all religion? Is it a society for turning churches into mere political machines? Does it aim at the overthrow of Methodism? Does it seek to establish Popery in England, and bring back the dark ages by ecclesiastical and priestly domination? Does the Liberation Society seek to meddle with the internal and private affairs of the various religious denominations of the country? Both the Liberation Society and its supporters universally answer "no" to these questions. It may suit some to foster prejudices and misrepresentations about the Liberation Society; but nothing will in the end be gained by such a course of misapprehension and antipathy. The Wesleyans, as well as many others, are beginning to see that the Liberation Society will have nothing whatever to do with the internal affairs of any of the denominations. The only purpose of its existence is to collect and diffuse information on the disadvantages to religion arising from the connection of the Church with the State, and to assist by all Christian and honourable means to bring to an end the connection of Church and State in England, Scotland, and the British Colonies. No great national movement has ever passed into success without the assistance of some organisation, and if the Church of England is ever to be disestablished and disendowed there must be some organisation to do the work. Many Wesleyans see this, and are joining the Liberation Society, acting upon the principle that disestablishment can only be brought about by organised means. Both ministers and laymen in this respect are said to be coming to a common understanding and a practical agreement.

At the Sheffield Conference in 1875 the question of ministers attending meetings of the Liberation Society was considered, and an animated debate took place, which resulted in the adoption of the following resolution:—"The Conference recognises on the one hand the individual freedom of its ministers as Christian citizens, and on the other hand their responsibility to each other and the Conference as members of a non-political body, and confides in their loyalty and honour so to regulate and control their public action as not to imperil the unity of the ministerial brotherhood, or disturb the peace of the Connexion at large." There ought to be no controversy as to the meaning of the resolution, but there will be a great deal of dispute if the exposition given of it by the *London Quarterly Review* is to be accepted. That journal made the resolution a subtle instrument for the negation of ministerial citizenship on the question of disestablishment. Now if the resolution meant that, it ought to have said so

plainly. The only natural interpretation of the resolution is that the ministers are to exercise their citizenship prudently, and not that they are to be prevented from acting at all. The resolution is undoubtedly aimed in chief at the Liberation Society, otherwise we should not have concerned ourselves with it. But it is brought to the front just now because some Wesleyans have attended Liberation meetings. To deprive the ministers of all right to public action on the ground of peace and brotherhood, is un-English and injurious—for it implies a brotherhood and a peace which can endure nothing but inactivity and silence upon the most important question of our time. Besides, the laymen are going into the Conference, and how would they like to be deprived of their action as citizens under the plea of brotherhood and peace? We presume the laymen will not all be of one political colour when they enter the Conference. There will be Conservative and Liberal Wesleyan laymen, as there are now. Is one side to be silenced lest the other should be offended? Is there to be one law for the ministers and another for the laymen in public affairs? There ought to be one law for both; and the law should be that no Methodist should interfere with the public action of his brother in national questions which form no part of Methodism whatever. In the interests of religion we should be sorry to see another division in Methodism; but nothing will so effectually endanger its unity as the refusal on the part of the ministers to tolerate each other's public action in a national question about which everybody knows they do already and decisively differ.

In its article reviewing the events of the past year, the *Methodist Recorder* says:—"The agitation of the Liberation Society for the disestablishment of the National Church has been prosecuted during the year, but not with very marked success. Of course, sympathetic audiences have passed resolutions in favour of the society's 'platform,' but the great public has as yet made little or no movement." The *Recorder* ought to know that the movement of the "great public" is only the harvest resulting from preparatory work; at any rate, we know that the Liberation Society never had so many Wesleyan adherents as it has now. It is a little too bad for the *London Quarterly Review* to attempt to intimidate and silence ministers, and then complain that they give no sign of the success of the Liberation Society.

SCOTTISH CHURCH NOTES.

(From our own Correspondent.)

The most notable thing that has happened during the Christmas holidays is the issuing of a new manifesto on the part of the Free Church leader, Principal Rainy. He was invited to go north at that time to deliver two or three lectures on the Church question, and he appeared accordingly at Peterhead and Fraserburgh. He went distinctively as a Free Churchman—that is, as a *Scottish Free Churchman*—and his discourse was occupied specially with an exposition and enforcement of the principles of his own denomination. But he could not shirk in such a connection what is more and more becoming the burning question of the day, and he came out on the line of disestablishment in a more pronounced and emphatic way than he ever did before. Dr. Rainy is a great gift to his Church and to the cause of Christian freedom in Scotland at this crisis. He is utterly free from self-seeking or mere personal ambition. An able, broad-minded, scholarly man, with the high faculty of forcible speech, he was early called to take a place in the front ranks of our Scottish ecclesiastics, and now, in the Free Church, there are few who would question his pre-eminence. Of course, the anti-unionists and pro-Establishment men in the body literally hate him, and they would contend for the superiority of Begg. But Dr. Begg, although a man of undoubted power, has never succeeded in persuading our little world here that he is possessed of the one prerequisite of high leadership—a noble, unselfish, and generous soul—and his following accordingly has always been not only a small but a very ragged rabble. It augurs well for the cause of liberty among us, that in the van of the movement which must sooner or later sweep all before it are two men whose character for purity and simplicity is absolutely unchallengeable. I mean Dr. Rainy and Dr. John Cairns.

But to return to the lectures. Towards the close of them Dr. Rainy dealt with the question of immediate duty; and although he was—more *suo*—exceedingly cautious, he was perfectly explicit on two points. First he scouted in the strongest terms the notion that the future dealings of the State

with the Scottish Establishment constituted a question only for that Establishment. It was, as he put it, no mere "domestic" question for the sect which now happened to possess the endowments. The whole country was interested in the matter, and had a right to do with it. Second, he expressed in an emphatic way his conviction that the time had come for his own Church taking up a more decided disestablishment attitude. I know that such language would be marrow to the bones of many in Aberdeenshire. The disestablishment feeling is exceedingly keen in that quarter, especially among some of the younger ministers, and there will be a hearty rejoicing among many if Dr. Rainy proves as good as his promises, and goes in for a thorough breaking up of the absurd truce which is now existing.

Did I mention to you the boast which Dr. Elder Cumming of Glasgow was lately making in Ireland? You must know that among the Orange and Tory Irish Presbyterians there is rather a disposition to hob-a-nob with the Establishment men here. The *Church*, as such, is in very hearty communion with the Free Church; but men like Professor Porter and Professor Rogers would have no objection to an alliance with the State; and so we hear occasionally of an Established Church minister being invited to cross the Channel and to discourse to the good people of Ulster. Dr. Cumming was so invited a short while ago, and at the end of his sermon he took the opportunity to blow the trumpet of his own communion. (By the way, do you happen to have noticed that just at this present time—when the waters seem gathering around them—the friends of the Establishments are singularly profuse in their declarations that "the Church was never stronger or had a dearer place in the affections of its people"? The sign is very significant. Who's afraid! Let us have Dutch courage, if nothing else! If we have a waning of real strength, let us cover it by protesting! *They protest too much, however, to take anybody in!* Well, but Dr. Cumming made a great boast about his Church in Scotland. It was never stronger—it was going on, conquering and to conquer—and as one proof he told Dr. Killen's congregation a secret, that when the new Lord Advocate had got his bill passed securing spiritual independence to the Church, 200 Free-Church ministers would go over to the Establishment in a mass! Dr. Cumming is not a prudent man. He ought to have kept that cat in the bag if he could. Now we are on the *qui vive*. The story is either true or not true. If it is an invention, it is a discreditable thing in any minister to go abroad and blackguard so many of his brethren behind their backs. If it is true, Dr. Cumming and his friends must be negotiating secretly with certain weak-kneed men within another communion, and the contemplated bill will have stamped upon it at once a feature which will not commend it much either to honourable legislators or to the 800 ministers who are to be left behind. In short, Dr. C. has foolishly made public the existence of a mean conspiracy, and the proposal now to ask Parliament to recognise the freedom of the Church will be valued at its true rate as a profane wish to promote a secession. Whom the gods wish to destroy, they first dement.

MORE DISTURBANCES AT HATCHAM CHURCH.

On Sunday morning the service at St. James's, Hatcham, was largely attended, but the building was not inconveniently crowded, as the churchwardens had taken effectual means to prevent too many being present by allowing entrance to those only who had previously been provided with cards of admission. When the church was full the doors were fastened.

The interior of the edifice is decorated in the early English style, and on the choir screen are eight pictures, said to have been painted by the Rev. Mr. Tooth, the incumbent. The paintings represent Heaven, Virtue, Vice, Light, Darkness, the Good Angel, the Angel of Darkness, and Hell. In the last painting there is a figure representing the Devil with outspread wings, and with horns on his head, driving a crowd of persons into the flames. On the altar there were several vases with flowers in them, the chalice covered with the veil, the case into which the veil is placed, six large vesper candles, the altar prayers, two thick candles which are known as mass lights, and several other smaller tapers used on festival occasions. Not far from the altar screen was what is known as the wax beam, stretching across the nave of the church, with a modern representation of Our Saviour on the Cross. The bell sounded for matins a little before 10.30 o'clock, and a few minutes later the sacristan opened the gates of the chancel, and the service then began. Shortly

afterwards loud laughter and shouting heard outside the church warned the congregation that a large crowd of persons was assembling. The first portion of the service being over, the bell sounded for the High Celebration. An acolyte having lit the vesper candles on the altar table a procession afterwards emerged from the sacristy and proceeded to the chancel. First came the thurifer swinging his thurible, containing incense, followed by the crucifer, holding up a large brass cross, supported on either side by a candle-bearer with a lighted candle. After him came several priests and choristers; and bringing up the rear walked the Rev. Mr. Tooth, clad in a white chasuble, with the sign of the yoke embroidered on it, and medallions at intervals. The rev. gentleman had just begun to read the prayers at the altar table, when the crowd, which, judging by the noise outside, seemed to have largely increased, began to sing the National Anthem, and the words "Confound their knavish tricks," being sung in a louder key than the preceding part of the anthem, were distinctly audible within the church. The service went on, but the continued bursts of cheering, yelling, shouting, and singing told that the people outside were doing all they could to gain access to the building.

The Rev. Mr. Crouch, B.A., ascended the pulpit and preached an extempore sermon, lasting about ten minutes, taking as his text the second chapter of the Gospel according to St. Matthew, and the eleventh verse. There was an offertory at the end of the sermon, the congregation singing the hymn, "Bethlehem, of noblest cities, none with thee can ever compare." The Benedictus was afterwards sung, and when the service had proceeded to what was known as the Elevation of the Host, and the congregation were singing the *Agnus Dei*, loud knocking was heard at the door of the church. The service was stopped, and almost every one looked towards the doors expecting every second to see them burst open. An acolyte fastened the chancel gate, and several of the vergers ran into the sacristy to learn what caused the disturbance, returning with the assurance that nothing was to be apprehended from some of the crowd, who had for a moment eluded the vigilance of the police, but had now been removed from the building. The service was then concluded, but the noise and disturbance outside showed that the mob were doing all they could to return to the attack. The Rev. W. H. Brown mounted the pulpit and said it would be better for them to keep their places, until the churchwardens could let them out. It was, however, impossible to do so at present. Mr. E. F. Croom, one of the churchwardens, also earnestly requested them to remain in their places, there being not the slightest ground for fear, as the police had entire charge of the mob, who would only be irritated by their going out. It was then announced by Mr. Crouch that Evensong would follow. The rev. gentleman returned to the sacristy, and in a minute or two returned and said the only thing to be done was for them to remain there until the crowd outside grew tired and went away. After the lapse of from half to three-quarters of an hour one of the doors at the end of the nave was opened, and those who wished were allowed to leave. Outside it was found that a crowd of from two to three thousand persons had collected about the road and yard in front of the church. To enable the congregation to leave a passage had been made through the crowd by the police, there being twenty-seven constables of the P Division upon duty. As the worshippers passed down the lane thus formed they were hissed and hooted at by the mob. At about twelve o'clock, while the service was proceeding, a barrier, which the churchwardens contend they had a perfect right to erect, was forced down, amid great cheering by the crowd, who claimed a right of way through a portion of the churchyard enclosed, the ground being claimed as a high road leading to Lewisham. The barriers being demolished, the leaders of the persons who had been engaged in the destruction harangued their followers, and said that having vindicated their right to the roadway, the people in the church were to be allowed to leave without being molested. The crowd for the most part was composed of well-dressed persons, there being very few of what is known as the "rough element" present. One man was taken into custody by the police for disorderly conduct and a great many names and addresses were taken. The crowd hung about the church for some time, but at about one o'clock a sharp shower of rain came on, which tended materially to reduce its number, and soon afterwards it gradually dispersed. Handbills were industriously circulated among the rioters, addressed to the "Men of England," and calling upon them to put down popery and priestcraft. There was no evening service.

It appears that the Bishop of Rochester finds himself in a difficulty in dealing with the Rev. Arthur Tooth, as in the drafting of the Public Worship Regulation Act the draughtsmen omitted to state how the penalties were to be enforced, and thus the right rev. prelate finds himself in a dilemma. It was suggested that Lord Penzance should have held a special court, and committed the recalcitrant clergyman to Maidstone Gaol; but upon a consultation, in which the Archbishop of Canterbury, the Bishop of London, and the Bishop of Rochester took part, it was decided that such a course would not be prudent, inasmuch as it would most likely largely increase the number of Ritualists in the Church of England, numerous enough at present to create considerable embarrassment to

the Establishment, especially to the hierarchy of the Church. The inhibition of Mr. Tooth remains an accomplished fact, but there appears to be a difficulty in enforcing any penalty for his disobedience to episcopal authority, and it is stated that it is doubtful whether at present any authority exists to deprive Mr. Tooth of the freehold rights the vicar possesses, which under the old Church law could only be alienated by proof of public scandal. In the meantime, Mr. Tooth has determined to carry on his "High" services as usual, and not to yield until compelled to do so by physical force.

In the various articles which have appeared in the papers relative to this case, we notice one in the *Pall Mall Gazette*, which is actually complimentary to Dissenters for the first time we imagine for many a year. Our contemporary says:—"No one wishes to force Mr. Tooth to wear the surplice of the Church of England. All that the law says is that the clergy of that Church shall follow certain rules in their ministrations. Minister and people may either obey these rules, or they may freely leave the Church and abandon her offices to those who are content with the rules. But to take stipend and fabric and refuse to conform to those rules is scarcely in accord with common honesty. The example of the Nonconformists is cited, but it is not followed. In fact, nothing could be more opposite to the action of the incumbent and churchwardens of Hatcham than was that of the fathers of Nonconformity on the Bartholomew's Day that was the ninetieth anniversary of the Black Bartholomew of France. They left house and glebe and tithes, and went out destitute into the world, rather than adopt such innovations as the Hatcham Ritualists are endeavouring to force upon the country. Right or wrong, their conduct was straightforward. It had the nobility and courage of its opinions. Let modern innovators follow their example."

The *Guardian* strongly condemns "The Hatcham Insurrection," and in outspoken language and by an appeal to the law, shows Mr. Tooth and his friends to be legally and morally wrong. Speaking of this article, the London correspondent of the *Manchester Guardian* says, "If the Ritualists did not look for a blessing from the organ identified with Mr. Gladstone and Dr. Liddon, they did not, at any rate, anticipate that it would curse them altogether; and yet this is the gist of the article. It has, in fact, justified the anticipation which I expressed in my letter a week ago—that the Anglican or High Church party would feel compelled to sever the connection which has been tacitly allowed to exist between themselves and the Ritualists, and to disavow all complicity with such proceedings as those at Hatcham. The effect of this proceeding is to be traced in the abusive utterances of the Ritualists' newspaper, which describes Dr. Claughton as one who 'consents to act as hangman to the ex-Divorce Court judge.'"

The Rev. Malcolm MacColl threatens, in a letter to the *Spectator*, that the attempt to enforce the Public Worship Act will "precipitate a conflict of which the disestablishment of the Church of England is the too probable result." He adds, "The Liberation Society will be wanting in any sentiment of gratitude if it does not elect them as honorary patrons for life."

A good deal of correspondence on the Hatcham case appears in the daily papers. One who signs "Disestablishment," and writes from Liverpool, says that, though he is no Ritualist, he entirely sympathises with the High Church party in their desire for deliverance from (Erastian) civil rule in things spiritual. But, he remarks, if Mr. Tooth and his friends "want liberty, with or without mediæval accessories, they can get such as Chalmers and the Free Church of Scotland did, and not otherwise, by paying the price of disestablishment." Another writer, "Fair Play," advises those who uphold the so-called Protestant Church of England to read carefully the Book of Common Prayer, which contains all the doctrines and practices of the Reformed Church, and see if they can see anything in it savouring of "Protestantism." On the contrary, they will find that the Church, in her "creeds" and everywhere else, declares herself "Catholic;" that she has a priesthood with power to absolve or retain the sins of men; that she teaches the real presence, the regeneration of children in baptism, and the communion of saints; that in her calendar she gives a list of saint days to be observed during the year, two of which are festivals of the "Blessed Virgin Mary," one being called the "Annunciation of our Lady"; that she orders special lessons for morning and evening prayer, and collects, epistles, and gospels to be used in the service of Holy Communion on those days in remembrance of each respective saint; that fasts, vigils, and days of abstinence are to be observed, and the ornaments rubric says that such ornaments of the church and ministers thereof shall (not may) be retained, and be in use as were in the second year of the reign of King Edward VI." The writer maintains that Mr. Tooth and his friends ought not to be persecuted. They "are doing all they can to observe the very letter of the Prayer-book, while members of the Low-Church party are daily breaking the law of the Church if not of the land." Another correspondent at Wimbledon says:—"This present invasion of the temporal power over purely spiritual has, I happen to know, very greatly unsettled many minds to their detriment. They see the utter absurdity of a scheme of Chris-

tianity whereof the rubrics are to be meddled with by a Parliament composed largely of aliens to the Church, and believe me, no surer way could be devised to recruit the ranks of the Church of Rome than that adopted by the promoters of the 'Public Worship Regulation Bill,' in their attempt to squeeze the Catholic element out of our National Church. This policy likewise drives into the same camp with Mr. Tooth's people who, like myself, have been moderate High-Churchmen for the last twenty years, and have had no hankering after the Church of Rome, but wish still to keep loyal to both Church and Establishment."

LORD EBURY AND THE ESTABLISHED CHURCH.

In consequence of the paragraph which has appeared in several papers (our own included) to the effect that Lord Ebury was "about to join the Free Church," his lordship has thought it desirable to publish the letter upon which the erroneous impression was founded. It was addressed to the Bishop of Rochester four months ago, in reply to an application for pecuniary assistance in establishing the new see of St. Alban's, and it was as follows:—

Moor Park, Sept. 10, 1876.

My dear Lord,—I have received your letter, and am very sorry to be obliged to return an answer of a nature like this; but such is the present state of affairs ecclesiastical that I am compelled to do so. It is not the first time that I have considered it to be my duty to call the attention of persons in high stations of rule in our Church to the aspect it presents. It is not very long ago since I wrote to the Bishop of Winchester in regard to it, endeavouring to impress upon him the danger our Church was incurring by the Romanising acts done, and doctrines openly avowed and defended by a large and increasing body of our clergy and laity, encouraged by many of those to whom formerly we were accustomed to look up for protection, and with one or two exceptions unrestrained by any; that remonstrance altogether failed of having any effect, his lordship being of opinion that the offenders were so few as scarcely to be worth consideration; and thus the anti-Reformation spirit has gone on unchecked, and matters are considerably worse—our metropolitan cathedral even, if I am not wrongly informed, has set the example of what I venture to think a fatal deviation from those simple modes of conducting Divine worship to which we have been accustomed during the last two centuries without interruption.

I am thankful to say that I live in the midst of clergy who are doing their duty well and with feelings akin to my own, so that I have not the misfortune of being driven out of my own neighbourhood, to find the means of performing my religious duties in comfort; but how long that may last it is not possible for me to calculate; at any moment my friends may be removed and go elsewhere, and go elsewhere, and others come in their room who may place me in a very painful position.

It is under these circumstances, my dear lord, that I have observed with interest the rise of a religious body called the Episcopal Free Church of England, composed of persons who, had our Church continued Protestant, would willingly have remained there, but have been driven beyond her pale, owing to the Romanising doctrines and practices of our clergy—a communion whose form is Episcopal, who accept the Thirty-nine Articles, and with the very few alterations required to deprive sacerdotalism of any authority therefrom, make use of the Book of Common Prayer—who are in union with the Reformed Episcopal Churches of the United States and Canada, having a duly-ordained ministry, and who would willingly return to the Established Church should the happy day arrive when she should have her eyes opened to the mischief which the doings of a large body of her members are inflicting on the land.

This being so, I cannot respond to your appeal as in former days I should willingly have done, but must hold my hand and keep something in reserve, because, should the plague continue to increase at its present rate, I shall have to seek a refuge elsewhere.

I remain, my dear lord, yours faithfully,
EBURY.

To the Lord Bishop of Rochester.

In a further letter to the *Pall Mall Gazette* a few days ago, Lord Ebury explained that, although he objects to the prevalence of sacerdotalism and Ritualism in the Church, that is not his principal reason for continuing his contribution towards the restoration of St. Alban's Abbey. That reason was because the dignitaries of the Church, to whom they had a right to look for protection, so far from endeavouring with a firm hand to check the evil, appeared, as a rule, to do their best to encourage it.

PRINCIPAL RAINY ON THE FREE CHURCH AND DISESTABLISHMENT.

(From the *Weekly Review*.)

At Peterhead, last week, Principal Rainy delivered a very remarkable address on the principles, position, and duties of the Free Church of Scotland. Since the death of Dr. Candlish and Dr. Buchanan, no man is better entitled to speak for the Free Church than the accomplished head of the New College, Edinburgh. Dr. Rainy has made himself thoroughly master of Free Church history, and nobody understands better than himself the whole philosophy of Scottish ecclesiastical affairs. The definition and statement of great principles are familiar to his acute and comprehensive mind. Like the lamented Dr. Cunningham, he knows well what positions to take up in an important controversy or in difficult circumstances; and, while equalling Cunningham in firmness and decision, he surpasses him in statesmanlike skill and caution. The place he deservedly holds in the Free Church Assembly only adds to the general

influence he has acquired by his high character and undoubted ability.

About the distinctive principles, or rather great constitutional principle of the Free Church, as recently defined by Principal Rainy, we have little at present to say. That spiritual independence which was gloriously vindicated by the Free Church in 1843, and openly surrendered by the men left behind in the Establishment, has often been defended in these columns, and need not here again be commended to public acceptance. We shall only observe that Principal Rainy shed some fresh light on the last great struggle for that principle when addressing his Peterhead audiences. How completely it was upheld by one party, and betrayed by another at the Disruption, he showed with characteristic skill and acuteness. This great principle, not the principle of establishments, bulks in his eyes, as it ever must in the eyes of all intelligent Free Churchmen, as the distinctive and leading feature of the Free Church. To put the so-called principle of establishments on the same level with spiritual independence is to misinterpret the history, and do injustice to the character of the Free Church. That Church, by her conduct in 1843, and down to this day, has done more than any other in the country to commend the principle of spiritual independence, and to discredit, if not the principle of establishments, at least the constitution and character of the existing Established Churches. It would not be difficult to show that the great event of 1843 sounded the knell of the existing alliance in this country between Church and State.

The commanding position held by the Free Church, if she only knows how to use it, was also well illustrated by Principal Rainy. That position, he contended, was not vitally affected or dangerously assailed by the recent abolition of Church patronage in Scotland. The noted Act of 1874 had not satisfied Free Church principles, but was a transference rather than an abolition of patronage. The popular election of ministers in the Established Church is a boon conferred and limited by the State, not acknowledged as springing from Divine appointment, or sanctioned by the Word of God. The Act bestowing and regulating the election of ministers is liable to be modified or repealed by Parliament, and its final interpretation must always lie with the civil courts. The admission into the roll of electors of a nondescript body of adherents, and the prescription of the popular right of election at the end of six months, are manifestly opposed to true Presbyterian principles, and show how little the framers of the statute were moved by anything higher than human policy.

But this objectionable Act is mainly depended on by at least a party in the Established Church as a lever wherewith to overthrow the non-established communions. It has enabled many to proclaim with authority and a show of reason that there is now no substantial difference between the Free Church and the Establishment. But the members of the Free Church generally have not been in the least shaken from their steadfastness by such tactics. No movement worthy of the name has set in towards the Establishment from any section of the ministers or members of the Free Church. So manifestly is this seen to be the case that on all hands the Patronage Abolition Act is admitted to be a failure. Even with the aid of the Baird Endowment Fund the working of that Act has made no perceptible impression on the churches outside, while, inside, popular election is by no means working in a smooth and successful manner. We shall not wonder, therefore, if the leaders of the Established Church begin to cast about for fresh legislative help in the offensive and defensive war which occupies at present so much of their thoughts. Their supreme wish is to reconstruct the Presbyterianism of Scotland on their own plan and according to their own policy; that is, they wish, by means of legislative and pecuniary arrangements, to induce other Presbyterian churches, or large portions of them, to join the Established Church as the true centre of the religion of the country.

But the non-Established Churches, and notably the Free Church, have something very decided to say in regard to this scheme of reconstruction. The Free Church claims to be the true historical Church of Scotland, and cannot possibly coalesce with a Church which she holds to be in unlawful possession of the position and emoluments of a national Establishment. She cannot, therefore, look quietly on while the Established Church is striking at her very existence, and making claims which have no foundation in fact or principle. Principal Rainy, while fully admitting that the foremost duty of the Free Church is to do heartily and well her evangelical work as a Christian community, firmly maintains that the time is at hand, if it be not already come, when she must with her whole united strength claim to be heard in regard to the great matter of the reconstruction and renovation of Scottish Presbyterianism. She owes it not only to herself, but to Scotland and the Christian world, to see that spiritual independence is triumphantly upheld by her attitude and exertions. She cannot, therefore, agree to take her stand on the platform prepared by the Established Church. There must be a clearing off of the present tainted and crumbling erection, that the house of God in Scotland may be reared on the old foundations, and with more than the old magnificence and beauty. That is already the mind of the Free Church, so well declared by Principal Rainy; and such is the educating power of events

as well as of sound principle, that we may expect it soon to be the mind of intelligent Scottish Presbyterians in all the churches.

The following extract from Dr. Rainy's speech indicates more clearly and decisively than the above article the position that he has taken up in reference to disestablishment:—

Every minister and member of our Church who does not mean to connive at the Establishment being turned into a vehicle of assiduous plot and manoeuvre with a view to results which on Free Church principles are wholly to be rejected, must find some practical line of action by which to give to the tendency of things another and more wholesome turn. Is there any reason whatever why we should refrain from doing what we can to bring to an end the existing state of things by which one denomination—that which has the worst and weakest moral title—is made an Establishment and is provided for at the public expense? Why should that continue? Is it in its own nature reasonable? Would any one set up such a state of things if it did not exist? Would it do any harm to bring it to an end? Are not the Establishment people well able to supply ordinances to their adherents, having plenty of means and a large measure of attachment to their own Church? If, indeed, it were a question of so much money-giving to so many men set apart for religious services, for one, I must say, I would never trouble my head on the question. But it is far otherwise. The very fact that the position is an anomalous and precarious one sets on the friends of the Establishment to a line of action that produces and perpetuates this hostility, and worry, and vigilance with its bribes and bullying and use of influence, and it promises to continue to do so as long as man can foresee. To bring that to an end is worth ten times the money value of all the property concerned. If the Establishment were only handed down to its proper position beside the rest of us, there would be on the whole the same contented relations which obtain among the denominations generally, and whatever nearer approximations may be or might become practicable, we should be in the way of attaining them by degrees without danger to the principles of any parties. I know, indeed, that there is a feeling, which so far I respect, that the existence of the Establishment involves an act of national homage to Christ, which it is undesirable to withhold. But, if an arrangement is unreasonable in itself, neither Church nor nation can honour Christ by upholding it. It becomes a superstition and not a reasonable service. It is not honouring Christ to uphold an arrangement which fatally impedes and obstructs all right relations between Scottish Presbyterians. I desire with all my heart to see this matter taken up resolutely. I am no politician. I have no advice to give as to what bargains shall be made with candidates, or what line shall be taken in working the question. But I desire for the good of the country that at once all men shall be made to understand that this is not a question which can be trifled with, nor one that is to be patted on the back, and dismissed with compliments—that on the contrary it has been taken up by Christian men on Christian grounds, as a duty they owe to their Lord in the actual circumstances of the country, and that they mean to persevere with it. Various questions are raised in connection with this subject to which it does not appear needful to return at present any final answer. One question is—What should be done with the funds released were the life interests run off? I am not disposed to debate the question at present, but one thing I will say of it. I do not contemplate disestablishment with the idea that it is to terminate in a contest between ecclesiastics or ecclesiastical persons, or in a division of the spoil. Any idea that looks that way must be wholly dismissed. In whatever form these funds are to be applied for the general good of Scotland in connection with its interests, I am persuaded must be resolutely set aside; but, on the other hand, there are reasons on account of which I am anxious that the Church of Scotland, as such, should take an influential part in these discussions, as far as they found it right to go, and as soon as possible, as soon as they can see themselves called upon to take up the matter as one of present duty. There are reasons why disestablishment should be carried through with as little disturbance as need be of securities and arrangements which the great majority of Scotchmen value, as substantially connected with the national well-being. I believe that by far the most likely way of securing a due regard to these is that the Churches—our own Church taking its part—should demand the reconsideration of the existing state of things, but so as to vindicate for the Churches and for the Christian patriotism of Scotland the right to be recognised as having an influential place in the settlement. I believe no just or fair representation of that great element, the Christian patriotism of the country, will ever be secured except through the Churches. And this is a question on which the Churches—and especially the Churches that are the truest heirs of the old Church of Scotland—have the best right to speak.

Commenting on Dr. Rainy's speech, the *Aberdeen Free Press* says there is perhaps nothing particularly new in this declaration of policy. Since the passing of the Act for the Abolition of Patronage in the Established Church it has been clear to all observers that the Free Church could not hope to maintain an independent existence upon "the Disruption testimony." The fact was no doubt fully recognised by the more clear-sighted of Free Churchmen; but for evident reasons there was a strong indisposition among them to publicly admit it, or indeed to say much about the matter one way or another. On the one hand there was the consideration that the Tory party that had obstructed union with the United Presbyterian Church a few years before, would very likely be frightened into the Establishment by a bold avowal on the part of their more numerous and more progressive fellow-churchmen of a policy of disestablishment. On the other there was the danger of seeming to be afraid of the rivalry of a patronageless Establishment by a hasty expression of dissatisfaction with the new conditions. The neutral course resolved on for these and such like reasons was exemplified at the

last General Assembly, when discussion of the question of disestablishment was cautiously avoided, and at the same time the consistency of the more advanced party saved, by the simple adoption of a declaration of adherence to former deliverances on the subject. The recent address of Principal Rainy indicates very plainly that the Free Church finds neutrality impossible, or at least intolerable.

THE BURIALS QUESTION.—We understand that Mr. Osborne Morgan intends to introduce his Burials Bill of last year early during the ensuing session. It is probable, also, that the Government, unless a very critical state of things should arise, will propose to legislate on the subject.

THE GOVERNMENT AND THE UNIVERSITY QUESTION.—Our readers will not have forgotten the two bills brought in last session for carrying out certain so-called reforms in connection with the Universities of Oxford and Cambridge. The Oxford Bill contained a number of obnoxious provisions, some of which were dropped in the Commons, where eventually the bill stuck fast, and where the composition of the commission to carry out the provisions of the bill was mercilessly criticised by Mr. Lowe and other Liberal members. Its sister measure for Cambridge, albeit the commission for that University was generally approved of, shared a similar fate. It is now stated that during the ensuing session the Government will introduce a single Bill for both Universities, and that it will provide as before for two reforming Commissions. That for Oxford is likely to be wholly remodelled. Dean Burgon will no longer be upon it, and this obstructive to reform is to be succeeded by another dean of more Liberal tendencies, and it is doubtful whether the Earl of Redesdale will again be called upon to perform a service for which he is palpably disqualified.

The Vicar of Owston Ferry, already notorious for his action in the "Reverend" controversy, has another tombstone dispute on hand, the cause this time being a verse of a hymn over a Dissenter's grave.

FORTHCOMING LIBERATION MEETINGS.—The annual meeting of the Bristol branch of the Liberation Society will be held in the Colston Hall, on the 18th inst., when Mr. Chamberlain, M.P., and Mr. Carvell Williams are to represent the society. South Wales is to be visited by the Rev. J. Jenkyn Brown, of Birmingham, and the Rev. Dr. Thomas, of Liverpool. They will attend together meetings at Llanelli and Carmarthen on the 16th and 19th inst., and, separately, meetings at some other places.

THE GOVERNMENT AND THE PROPOSED NEW BISHOPS.—At a meeting of the rural dean council of Wirral held at Birkenhead on Thursday, in reference to the proposed division of the diocese of Chester and the creation of a see of Liverpool, Mr. Torr, M.P., said that he had recently seen the Home Secretary, who said that as he had been instrumental in already forming two new bishoprics—St. Albans and Cornwall—he was not prepared to go beyond the creation of four other sees. He (Mr. Torr) believed that the dioceses of Durham and Lincoln would be affected by the next episcopal changes, and the Home Secretary certainly thought that the diocese of Chester should be one of the four to benefit in the scheme for creating new bishoprics. The *John Bull* believes that the four dioceses that will be recommended to the Home Secretary for division are those of Durham, Chester, Lincoln, and Lichfield; and that the four new sees will take their titles from the towns of Liverpool, Newcastle, Southwell, and Derby.

A DIFFERENCE OF OPINION.—At the laying, by Sir Michael Hicks-Beach, Bart., M.P., on Saturday, of the foundation-stone of a new church at Cheltenham, the Bishop of Gloucester and Bristol said that feelings of anxiety were natural as to whether, when the topmost stone of the new church was laid, the Church of England would have been strengthened, or whether disquietude, disobedience, and lawlessness would have done much of their evil work. He alluded to the saddening instances, fresh in their minds, of the ancient laws of this country being set aside. At a subsequent luncheon, Sir M. Hicks-Beach expressed his belief that never was the Church of England stronger in the affections of her laity, and that whatever evils might be in store for her, she would come out purified, strengthened, and enlarged.

CHURCH SCENES AT LIVESY.—For some time past considerable excitement has prevailed at Livesey owing to the conduct of the Rev. T. P. Bell, who was appointed curate of a new church there some eighteen months ago. One of the acts which gave offence was his discharging a pupil teacher in the day-school, because he attended a Dissenting school on Sunday. The Bishop of Manchester interfered a short time since, inhibiting Mr. Bell and withdrawing the licence from the church, which, it seems, has not yet been consecrated. The curate, however, set his lordship at defiance, and continued to conduct the services as usual. On Saturday Mr. Ashworth, builder, who has a claim for over 666l. in connection with the erection of the place, forced an entry into the church, and took possession of it. The adjoining school was also taken possession of

in the name of the bishop and another trustee, who have forbidden Mr. Bell to enter the building. Police-constables were stationed inside and outside the church, and will be kept there, it is said, till it can be consecrated.—*Manchester Examiner*.

THE DAILY COMMUNION AT ST. PAUL'S.—The London correspondent of a country paper says:—"The Ritualists are congratulating each other on the great advance made last week at St. Paul's Cathedral, and an effort is to be made to secure the daily attendance of at least one member of the Confraternity of the Blessed Sacrament at what they term 'the daily sacrifice' at the cathedral. In connection with this service it seems to have escaped notice that the celebration takes place at a side altar in one of the old chapels, which has since the commencement of the changes at St. Paul's been fitted in a thoroughly advanced style; and the question is not unnaturally asked whether a practice can be legal at St. Paul's which is held to be illegal elsewhere. The Bishop of Winchester refused to consecrate the church of St. John the Divine, Kennington, while the side altar remained, although the ledge, with candles, flowers, and pictures, are still there; and this being the case, it is difficult to see why the Bishop of London should permit a side altar to be used in his own cathedral."

MR. RAIKES, M.P., ON WELSH DISSENT.—An eisteddfod and concert was held on Thursday at the Chester Town Hall, in connection with the Welsh Sunday School Union of the city; the chair was occupied by Mr. H. C. Raikes, M.P., the president. In addressing the meeting, Mr. Raikes said that they had assembled to promote the success of the Welsh Church in Chester. Whoever passed through a Welsh valley or visited a Welsh village could not fail to be struck, not only by the religious tone of the population, because a religious tone was one that might be sometimes affected, but also by those results of religious simplicity, homely piety, abstinence from crime, and the strong appreciation of the more spiritual side of things, which characterised the Welsh people. They must all of them long for the day when the Welsh people would learn more fully to appreciate the advantages of a Church, which was theirs quite as much as it was the Church of England, if not more, and one from which they had been, as he believed, only temporarily detached by circumstances, not so much the fault of themselves as the result of the neglect, for several centuries, on the part of the Church itself.

THE BISHOP OF CARLISLE ON THE BURIALS QUESTION.—The Bishop of Carlisle, in a pastoral letter to the clergy of his diocese, touches upon the burials question among other topics. He says that the most important legislation affecting the Church to be expected in the coming session is that which concerns burials. The bishop proceeds:—"I have always felt, and feel still, that it is not for the Church, as such, to take the initiative in this matter. The Church and her ministers have done no wrong which it is their duty to endeavour to repair. We have drifted, it is true, as time has rolled on, into a condition of things which has produced a grievance to some of Her Majesty's subjects. Let the grievance be admitted. I for one do admit it, though I think it has been monstrously exaggerated, and that it has been perverted to political ends; but when this has been done, it has to be remembered—first, that the Church is not responsible for the grievance; and, secondly, that so far from this, she has a distinct grievance of her own, namely, that her ministers are under the necessity of burying all who are brought, and that sometimes they are hereby compelled to endure pain and strain of conscience, compared with which the grievance of those whose friends are buried in a manner not according with their tastes is but trifling."

DIFFICULTIES OF THE HIGH CHURCH PARTY.—We quote the following extract from the letter of "A Perplexed Rector" in last week's *Guardian*, as a specimen of the troublesome questions which at the present time appear to be exercising many clerical minds. He says *apropos* of the Public Worship Act:—"It is in vain to point out how bishops as bishops ought to act. The point is, how far Anglican bishops are free to act at all independently of the State. Synods, even if they existed, and bishops' courts are merely nominal if the Queen in Council has the power to revise and revoke their decisions—and I cannot think there is any doubt on this question. Until, then, it is conclusively shown that the State has in this last measure encroached upon the Church as existing since the Reformation, we have no case against our bishops, or any valid ground for resistance: they have simply acted as their fathers before them. Upon some, no doubt, as upon myself, the question of the royal supremacy has come like an avalanche. In short, many have taken orders in the Church of England under the most erroneous impressions of the authority of Anglican bishops, whence derived and how exercised; but the crisis has come, and many will, I fear, have to suffer the loss of all things, rather than submit their consciences any longer to a secular power, which for 300 years has claimed, and by the Church has been allowed, to exercise supreme authority in the things of God."

THE BISHOP OF LINCOLN AND THE "RECORD."—Our Evangelical contemporary, in noticing the recently-published diocesan address of Bishop Wordsworth, says:—"The Bishop of Lincoln calls attention to the crisis, and gives his views on the question of the novel vestments, and that also of the eastward position. He has come to the con-

clusion that 'the vestments are lawful, but not obligatory on anyone'; while, on the question of the eastward position, he is 'inclined to think that, strictly speaking, the letter of the law is in favour of the northern position,' though he thinks 'it would be better to leave the question of the position of the celebrant an open one.'" As to the first point, the *Record* says that the *surplice*, according to the rubric of 1549, uncontrolled by subsequent legislation, is not a *Eucharistic vestment at all*. "If that rubric has not been modified, as we contend that it has, by statutable Acts of authority in the reign of Elizabeth, and by the revision of 1662, the use of the surplice as a Eucharistic vestment is illegal! If this be so the advertisements of 1565-6, and the canons of 1604, which prescribed the surplice as a Eucharistic vestment, are positively illegal!" Our contemporary goes on to say:—"The Bishop of Lincoln is apprehensive of a secession on the part of certain of the clergy if a decision be given favourable to the practice of 300 years. We think that such a secession, if it take place, will carry but few with it, and would relieve the Church of a dangerous disease. But the bishop closes his eyes to the real danger. If it were possible for justice so far to miscarry as that the objectionable vestments should become obligatory, or even permissive, the result would be disastrous to the Established Church. The Dissenters would then, as a body, assume an attitude of active hostility to the Church, and the hands of Protestant Churchmen would hang down in feebleness. Disestablishment would surely come, and the Church having left her moorings would soon drift upon the rocks."

OUR UNFORTUNATE BISHOPS.—Uneasy lies the head that wears a mitre. The bishops of the Established Church do not repose on flowery beds of ease. We do not speak of attacks from foes without, but from foes within: not from "godless" Liberationists, but from their own household; not from unhallowed laymen, but from their own priestly order. Take first the Bishop of Rochester. Against that prelate the reverend but rebellious Tooth has lifted up the heel. The monitions of the bishop are first tried, but in vain. Then a canon is sent, backed up by a lawyer, to occupy the place of the suspended incumbent. But the Rev. Arthur Tooth defies both canon and lawyer, and adorns his ritual more gorgeously than ever. Not content with this, the recalcitrant priest charges his bishop with inconsistency for having preached at a church which had been the seedplot of the Ritualistic movement. Thus neglected, defied, and attacked, what can the poor bishop do? We presume he will make a virtue of necessity, and do—what has been done before by occupants of the right reverend bench—nothing. But even the Evangelical Bishop of Ripon cannot rest in peace. He is waging war with the Rev. N. Greenwell, of Leeds. That gentleman has served his parish for twenty-two years, and, being desirous of a little rest, he asked permission of his bishop to engage two clergymen to take his place. But as Mr. Greenwell is Ritualistic, and his proposed substitutes are of like views, Dr. Bickersteth refused his consent. Now it may be right that Mr. Greenwell and his friends should not be allowed to officiate; but it is difficult to see why Mr. Greenwell should have been permitted to officiate in what manner he pleased, and the same permission refused to others. The Bishop of Manchester, too, has been getting into hot water. A Mr. Bell, an Orangeman, has been charging his diocesan with being influenced by "sectaries, Radicals, and Liberationists!" The association of a bishop with "sectaries, &c.," is rather strange. It reminds one of Daniel in the den of lions, or of an angel in a gin-shop. That a Churchman should have presumed to place his Episcopal head in such a position is, indeed, dreadful. Altogether, it will be seen that the Episcopal Bench is not a bed of roses.—*Bradford Observer*.

Religious and Denominational News.

There are now in Japan about thirty Protestant missionaries, all American but two.

The Rev. J. T. Shawcross, of Alnwick, has received and accepted a most cordial and unanimous invitation from the Brierfield Church, Burnley.

The Rev. Lawrence Crookall, of Airedale College, Bradford, has accepted the unanimous invitation of the united Congregational churches of Wheelock and Haslington, and commenced his pastoral labours last Sunday.

The Rev. Dr. Stamp, a well-known Wesleyan minister, died rather suddenly last week, at his residence, near Liverpool. Dr. Stamp, who was seventy-five years of age, was president of the Conference in 1860.

Mr. E. A. Lawrence, senior student of Springhill College, has received a unanimous invitation to become the pastor of the church and congregation at Steelhouse-lane Chapel, Birmingham, and commenced his ministry there on Sunday last.

The Rev. Robert Vaughan Pryce, M.A., LL.B., terminates his pastorate of Angel-street Chapel, Worcester, where he has been settled for about six years, with the present week, commencing his ministrations next Sunday in the Congregational Church, Stamford-hill, of which he is now the pastor.

HAVESFORDWEST.—A bazaar in aid of the building fund in connection with the Tabernacle Congregational Church (the Rev. J. H. Lochore's), was

brought to a close on Monday, the 1st instant, by which over 600*l.* as was realised.

CHURCH EXTENSION IN SHEFFIELD.—Nine months ago the Vicar of Sheffield inaugurated a scheme for erecting nine churches in that town, need for which had been greatly felt during the recent Church mission. A meeting was held on Monday, presided over by the Archbishop of York, to hear what progress had been made with the scheme. The vicar stated that the cost of three churches had been promised, and towards the remainder he had been promised upwards of 20,000*l.* The whole of the money is to be raised and the work completed within five years. Earl Wharndcliffe, Mr. Foljambe, M.P., and others addressed the meeting on the importance of Church extension—the former declaring that such a demonstration of religious vitality as that was the best answer to give to those persons who demanded the disestablishment of the Church.

MILTON MOUNT CHURCH.—At the annual meeting, held Jan. 3, of the church-members connected with Milton Congregational Church (the pastor, the Rev. William Guest, in the chair) it was stated that the late bazaar had realised, after all expenses had been paid, the handsome sum of 534*l.* The church treasurer's balance-sheet showed a balance in his hands of 34*l.*, and upwards of 40*l.* was collected at the doors after the New Year's early prayer meeting. It was further stated that an organ would be placed in the church in a few weeks, towards which an additional 100*l.* had already been promised. The Rev. J. H. Wilson, of the Home Missionary Society, who was present, congratulated the church in warm terms on the delightful signs he witnessed of unity and zeal, and on the manner in which the church had sprung from infancy into maturity and strength. It was a remarkable proof that men need not hesitate to seek to extend evangelical Nonconformity in parishes where Independency was not represented.

GLOUCESTER.—On New Year's Day there was a social meeting of the members of the congregation of Southgate-street Chapel, in this city, at which the Rev. Mr. Allen, who has been the pastor of the church for fifteen years, was presented with a handsome oak secretaire writing-desk for his library table, and a beautiful little silk and velvet purse, containing rather more than forty pounds, as a token of the esteem and affection of the donors contributing to it. In the course of his speech acknowledging the presentation, Mr. Allen said that, during what was now rapidly approaching a twenty years' ministry, no one, either in office or out of it, had ever interfered with his ministerial freedom by attempting to suggest what he should or should not teach. Ministers were independent, for it required some little independence of character in the present day to enter the Nonconformist ministry at all; and Independent churches would be the first to resent a lack of independence in the ministry. No people more highly prized faithfulness and fearlessness in their teachers. Among free churches the path to popularity lay, not along the smooth windings of self-seeking sycophancy, but straight away over the steep slopes of conscientious conviction and truth.

SQUARE CHURCH, HALIFAX.—The annual tea-meeting of the members was held in the spacious schoolroom of Square Church on New Year's Day, and there was a very large gathering. The Rev. E. Mellor, D.D., the pastor, took the chair, and opened the meeting with a short, pithy address. Mr. Lockwood, the senior deacon, read the usual statistics relating to the members, these showing that the present number of members is 679—an increase as compared with last year. Mr. John Whitley, treasurer, read the balance-sheet for the year, and this also was highly satisfactory. Mr. S. Hirst submitted a report as to the weekly offerings, showing that in the year a revenue of more than £400 has been derived from this single source. Mr. George H. J. Heal moved the adoption of the report, which was seconded by Mr. J. F. Farrar. Mr. Matthew Brown, one of the superintendents, made a report as to the state of Square School. The Rev. G. Lock gave a cheering account of the branch church at Range Bank; and Mr. J. E. Mallinson, the secretary, reported on the condition of Range Bank School. [We regret that our obituary this week records the sudden death of Mrs. Mellor. The sad event took place on Sunday afternoon.]

BRADFORD.—On January 1 a church member's meeting was held at Zion Jubilee Chapel, when about 700 took tea together. At the meeting afterwards the pastor, the Rev. J. W. Ashworth, presided, and referred to the various agencies of the church, and reported the Sunday-schools, the Evangelistic and Tract Society, the Caledonian-street Mission, the Band of Hope and Temperance Society, the Mutual Improvement Society, and the Dorcas Society to be in a very flourishing condition. 103 have been baptized during 1876, of whom ninety-nine have joined the church, and also twenty-seven by letters and profession. Some have been dismissed to other churches, a few names have been erased, and nine have died during the year. The present membership is 900. Mr. James Cole followed with a short address on the "Essentiality of Prayer." Mr. Wilcock spoke on the "Necessity of individual action for Christ in order to maintain the aggressive work and the spiritual prosperity of the Church." Mr. William Stead, of London, expressed the pleasure it gave him to meet so many old friends in the place he had been so intimately connected with. He joined with them in their rejoicing that every branch of God's work was

flourishing. He hoped that every individual would still continue to work with the same effort and with the same interest and zeal which had been the means of the encouraging results of the preceding year's labour. Other addresses were delivered.

Correspondence.

INSURANCE OF PASTORS' LIVES.

To the Editor of the *Nonconformist*.

SIR,—I was glad to see your footnote to my letter in your issue of Wednesday, Dec. 27 last, because I thought that the want I had fancied to be much felt was well provided for in a manner of which I was totally ignorant; but the letter of your correspondent, "A Country Minister," in the *Nonconformist* of Wednesday last, puts a new face on the subject, and, to my mind, proves that some such provision as I had proposed ought to be made in order to prevent as much as possible those painful exposures of the poverty of the widows and orphans of departed ministers.

As to the present Insurance Aid Society and its mission, I cannot refrain from expressing my firm conviction that it is founded on an entirely wrong principle. It is a charitable institution, and not an Insurance Society for a special purpose; and like all charitable institutions, it practically says to those it assists, "When you come to us for aid you must not have a mind or wish of your own, but must insure exactly as we think best, or we will not help you to pay the premiums." Perhaps some will think that "beggars ought not to be choosers," and that it is most ungrateful to "look a gift horse in the mouth," but I would ask whether those who lead and direct us in our religious devotions ought to be treated as a parcel of children, and as though they did not know what was best for their own interests.

Personally, I hate charity (I mean, by charity, the giving and receiving of unearned money or assistance where those who receive are not helplessly in want of either, and those who give do so from motives of duty or ostentation), as I hate poison, believing it to be thoroughly debasing and raining to those who receive. The minister who is not worth sufficient salary to enable him to live comfortably and respectably, and to provide by means of insurance for old age and those he will leave behind him at death, has, I think, mistaken his vocation, and should retire into the business world, where he will soon find his level. But, where he is worth such a salary as will do all this, he ought to have it as a matter of right, and not need assistance such as is supposed to be provided by the Insurance Aid Society. In cases where congregations cannot afford to pay their pastor what he is worth, there is a fine field for the exercise of that loving and Christian charity which "covereth a multitude of sins." Feeling, as I do so strongly, that what is done in reference to providing a remedy for an acknowledged evil should be self-supporting, I said in my first letter that the subscriptions towards providing pensions and payments at death for ministers should be "an addition to or portion of their existing salaries." I advocate the formation of a society which shall do what is necessary out of a fund composed of annual subscriptions from the various congregations in the United Kingdom, and that these subscriptions should be considered as a portion of the salaries to the various ministers for their services as pastors of flocks. Such a society would do a world of good, and would be self-supporting, and therefore permanent and reliable. Its secretary would never have to acknowledge that, in consequence of a failure in the supply of charitable donations, the committee of directors could not attend to any particular case for the present, and that for a time at least the society was perfectly useless, and practically dead.

Insurance societies with average business and properly managed are profitable, and I see no reason why, after the establishment of a sufficient reserve fund, the profits should not be wholly used in reducing the annual subscriptions of congregations; and when we consider that after a time the fresh lives to be insured would all be young ones, I cannot help coming to the conclusion that ultimately the profits would be large.

In conclusion, allow me to point out that, according to "A Country Minister," there is at present no society of the kind I suggest, and that although what I propose may not be exactly what is wanted, it is for those who condemn it to supply something better.

I am, Sir, yours obediently,

GEO. WRIGHT, Accountant.

Clarence House, Ipswich, Jan. 6, 1877.

DEAR SIR,—Will you allow me to add my testimony to that of a "Country Minister," which appeared in your issue of the 3rd instant, as to the utter inadequacy of the Pastors' Insurance Aid Society to meet the requirements of the case mooted by Mr. Wright, of Ipswich?

Having a wife and family, I have naturally been anxious to make some provision for them in case of my decease, and the only likely way open for this seemed through some insurance office, but, my salary being only 80*l.*, I have not been able to spare the amount requisite to pay the annual premium; but like the "Country Minister," some time since, I hoped that the "Pastors' Insurance Aid Society" would render me a little aid. So I wrote, stating my case, &c., but was answered by the esteemed secretary, in a kind and sympathetic letter, "that such was the state of the funds, that he could give me no hope of help."

I beg you will let the above statement appear in the columns of the *Nonconformist*, that it may help to prevent your readers falling into a mistake as to the capabilities, if not to the design, of the "Pastors' Insurance Aid Society."

I am, dear Sir, yours faithfully,

A VILLAGE PASTOR.

SIR,—I read your Ipswich correspondent's letter in last week's issue about providing for ministers, and have just finished reading another on the same subject in the issue of this week. Now, I often hear it asserted that ministers know how to take care of themselves, but it appears many Baptists and Congregationalists think otherwise, and the most pitiful appeals have been made to the churches to provide for their pastors. Now, Sir, at the risk of incurring ministerial anathemas, I utterly repudiate any obligation to assist ministers, as such, in providing for their wives and children, or for themselves in old age. Of course I gladly admit the duty, or privilege rather, of churches to pay pastors for their work's sake, and to pay them well too, but beyond that I fail to see any reason for supplementary assistance, excepting in cases of misfortune, common to all Christians.

I believe a minister as much bound as I am to exercise forethought and self-denial in order to "provide for his own, and specially for those of his own house," and failing to do so, he lays himself open to the ugly epithet which the apostle uses, quite as much as if he were a "layman!" Why should ministers be exempted from the ordinary responsibilities of life? It is neither manly nor Christian to shirk them. God has made their wives and children dependent on them, and they are bound as much as the general body of the faithful, to do their own insuring work. Of course it will be urged that many pastors are hard put to it to make ends meet. Well, I know, or rather have known, what that means, and therefore can sympathise with them, but I protest against the sympathies and help of the churches being monopolised by a class who are no worse off than seven-eighths of their brethren to whom they minister. If our "ensamples" are to be taken care of, while Christian men struggle hard to provide things honest in the sight of men, I think I know which is the noblest position of the two. It has become the fashion to say and write hard things about the stinginess of Christian men. My observation leads me to think that ordinary Christian liberality will compare favourably with ministerial, all the more for its being exercised, knowing that, for the means of subsistence now and provision for wife and child at death, unlike their pastors, they have to look round them and make provision accordingly, without help save that supplied by God and their own thrift. There are several points more about which I should have liked to write, but your space is valuable.

Yours faithfully,

A MEMBER OF THE ROYAL PRIESTHOOD.
Cambridge, Jan. 6, 1877.

EMPLOYERS AND EMPLOYEES.—One of those gatherings, marking the interest taken by some of our large firms in catering for the amusement and instruction of their employes, took place on Wednesday evening, the 3rd inst., at Messrs. Oetzmann and Co.'s, the well-known house furnishers of Hampstead-road, in connection with the Mutual Improvement Society and Library established on the premises, when a lecture was delivered to an audience of about 500, in one of their large show-rooms, by the Rev. Jackson Wray, entitled, "The Wisdom of Aesop." This lecture, which is one of the course delivered to the Young Men's Christian Association at Exeter Hall, is full of the mirth and wisdom of the old fabulist, and well adapted to the occasion and the present season.

AT SIR TITUS SALT'S FUNERAL.

(From our own Correspondent.)

"There is a time for all things," and the family of Sir Titus Salt acted wisely when, resolving to satisfy public feeling, rather than act in accordance with their own wishes, they consented that the funeral of the deceased baronet should be a public one. The attempt to secure privacy would, indeed, have failed, and anything short of well-considered arrangements, made by a public body possessing the requisite authority, would inevitably have ended in lamentable confusion. The mayor and town clerk of Bradford, in conjunction with others, accepting the responsibility thrown upon them, acted with practical wisdom and energy, and, as the result, everything that should have been done seemed to have been done, and with a decorum and dignity, as well as completeness, which left nothing to be desired. Great funeral processions are not every day occurrences, and can be prepared for by no rehearsals. It required care and tact to group, to put in motion, and to keep in fair walking order, masses of individuals who had to learn on the spot what was expected of them. Forethought had anticipated every difficulty, and the elaborate published announcement of the mayor—who happens to be a Conservative—made everyone aware that, from the beginning to the end, everything had been carefully planned, and that all that was needed on the part of the public was compliance with the official directions. Even the roads from Bradford to Saltaire—some three miles or more—had been swept; for the previous day had been wretched, and snow was still upon the ground. Happily for the very multitude who lined the whole route—roughly estimated at 150,000 persons—Friday last happened to be fair and bright overhead; however damp and dirty it was under foot. The very skies seemed to look with a propitious smile on a good man's burial!

Striking as was this demonstration of popular feeling, it owed nothing of its effectiveness to any funeral pomp, or anything calculated to gratify a taste for the merely spectacular. The arrangements were, in fact, characterised by almost Spartan simplicity. Not a plume of feathers or a scarf of crape or silk, was to be seen. There was simply the hearse, without a single "mourning coach" to follow, and without any of the usual retinue of undertaker's men, with staves, or other unmeaning heraldic insignia. The canopy of the statue of Sir Titus by the Town Hall was draped in black, relieved by flowers and wreaths; but the chapel at Saltaire had the least possible amount of black cloth, to indicate that its founder was no more. There was, indeed, singularly little to appeal to the eye, however much there might be to appeal to the heart, the scarlet uniforms of the volunteers being all that relieved the necessary sombreness of the procession. Nor did the strains of the "Dead March" from the volunteers' band, or the tolling of bells, do much to disturb the quietude which seemed to characterise the entire proceedings.

Of course, the presence of the masses was, as it always is on such occasions, that which most impressed the observer. Except in a very few places, there was no such crowding as to occasion inconvenience; for the space of ground to be occupied was too great for that. But, as one walked, or rode, on and on, the continued lines of people—many deep in Bradford, thinner in the outskirts, and then growing again at Saltaire—had a cumulative impressiveness. In the streets, the operative class predominated, and the "mill-hands" were to be seen in thousands; the women being especially conspicuous, from their shawl-covered heads. The windows of the houses were occupied by another class, and roofs and other "coigns of vantage" had their groups of occupants. The behaviour of the people seemed to be excellent, and, if there were any of the "rough" element, it showed that, for once, it could be decent and restrained.

Then, next to the concourse of the people, a very marked feature was the widely representative character of those who formed the funeral procession. Those who stood for a time on the steps of the Town Hall, and saw the procession form in the open space which, on the Continent, would be called a "Place," must have been struck with the strange mixture of interests which were represented by those who, group after group, fell into the line of the funeral cortege. That the members of the Bradford Town Council, and the county and borough justices, and the Chamber of Commerce, and the school board managers, and the Grammar School trustees should be present was, of course, to be

expected; as they represented the civic and official element, which on such an occasion was necessarily prominent. It would also have been strange if the Ragged and Industrial Schools, and the hospital, and other charities of the like kind, had not been represented in connection with the obsequies of so munificent and constant a friend. More suggestive was the mingling of the Established clergy with ministers of various Nonconformist denominations. Then there were Mr. Forster, M.P., and Mr. Ripley, M.P., whom Sir Titus Salt had encountered as foes in some of the severest political struggles Bradford has ever known. The local Conservative Association had its deputation, as well as the Liberal Club. The teetotalers; and other temperance people, found themselves in close proximity to the Licensed Victuallers Association, and even the representatives of the Liberation Society and of the Bradford Church Institute were able to join in a common tribute to one of more than common worth. There was also, evidently, a spontaneity about the whole movement which greatly increased its significance and value. For a day, at least—and such days are rare—the great divisions of religious, political, and even social life seemed to be forgotten, and there was a fusion of feeling which, for however short a time, united men as by a common bond.

Until Saltaire had been reached, there was little to visibly connect Sir Titus Salt with surrounding scenes; but as the palatial mill, the neat houses, the regular streets, and the various public buildings of Saltaire came into view, the sight of them made more sharp and vivid the recollections of all that the deceased was, and all that he had accomplished. The injunction *Circumspice!* is needless here; for you cannot look anywhere, on a single building, or rood of land, without seeing something more or less representative of the mind and heart, as well as the liberality, of the founder of the place. Schools for the young—almshouses for the old—baths and wash-houses for everybody; with club-rooms and dining-halls, and, besides all these, a beautiful little park, and one of the most elegant churches in the county—here they all stand; the work of one man, with the stamp of newness upon them all, and yet with all the marks of completeness and of care!

The last time I had visited this new, but already world-famed, town, it was as part of a summer trip, when everything about me was bright and full of life and power. To-day the contrast which it presented was almost startling in its painfulness. The closed gates, the down-drawn blinds, the smokeless chimneys, and the perfect silence of the gigantic mill told a tale which scarcely needed to be supplemented by the flag half-mast high flying from the roof. Then the baronet—no! he was then what he will long be called, plain "Titus Salt"—was in perfect health, erect and full of physical strength. To-day I saw his remains carried down the church aisle, by a body of the workmen whom he had so long befriended, and who had repaid him with faithful and affectionate service. It needed neither preacher nor moralist to inculcate the lesson taught by such a sight!

I have spoken of the beauty of the church, which cost, I believe, above 10,000*l.*, and which is as handsome as though it had been intended for "lords and ladies of high degree," rather than for the operative class. It is a Congregational Church, and it stands in the very best position in Saltaire—just, in fact, where a parish church would have stood, had Sir Titus Salt been other than he was. And it stands right opposite the mill gates—as though the donor were resolved visibly to connect his religion with his business; as well as to show that he saw in his Nonconformity nothing of which he should be ashamed. There is also the further fact that, by the side of the church, he built a mausoleum, to be the burial-place of himself and of his family; as though to express his determination to bind himself indissolubly with the associations and the principles of his earlier years.

Funeral services are not fit subjects for criticism, and yet it may properly be said that the service in Saltaire Church was in keeping with all that had just been witnessed without. There was simplicity, an absence of ostentation, of extravagance, and of symbols of unchristian grief. As the gates were closed against all but ticket-holders, and each one had been furnished with a plan which indicated the particular seat he was to occupy, confusion was rendered almost impossible, and the building was filled gradually and almost noiselessly. The hymns selected were marked by Christian cheerfulness and hope, and the service was not injudiciously lengthened,

The preparation and delivery of a funeral address are often a severe test of the competency and judgment of the speaker. The difficulty in Sir Titus Salt's case was comparatively small; but it is due to Dr. Campbell to say that he brought out the leading features of the deceased baronet's life and acts with discrimination and with great felicity. Nothing could be better, or more useful, than his description of the thoroughness with which Sir Titus Salt did everything he undertook—of his requirement in others of qualities somewhat resembling his own—of his conception of life as "a force for good," and a force to be always expended thoughtfully and wisely. In commercial, social, and political matters his guiding idea was "good, thorough work," and his almost boundless beneficence was characterised by as much discernment and painstaking as his business enterprises. Dr. Campbell spoke, too, in affecting terms of a side of the deceased's character of which the public at large could know little or nothing; for to it he was known as a silent, and it might, perhaps, be thought a somewhat hard and stern man. But he had "womanly tenderness," and his "gentleness restrained, as a latent force, the energy which it seemed to lay aside." The address, however, was marked, as it seemed to me, by one strange omission—viz., an allusion to the unflinching fidelity with which Sir Titus Salt adhered to his political and ecclesiastical principles, amid circumstances in which many other men have, in that respect, notoriously failed. Even the *Times*—never forward to recognise Radicalism and Nonconformity—took note, in its biographical sketch of this aspect of Sir Titus's character:—

He remained true to the Liberal political opinions he had formed in his youth. He had been a Radical reformer ever since he attained to manhood, and he was not a person to give up convictions that had become part of his character. A conscientious Dissenter when comparatively poor, he would not throw aside his religion when he got rich.

This characteristic was wholly ignored by Dr. Campbell, and a stranger would not have known from the address even so much as that the deceased was a Nonconformist! The speaker may have thought any references in this direction unnecessary, or out of place, or likely to give offence to some who were present. Whatever the reason, it was, in my judgment, a mistake.

It will interest the public to know that the two sons of the deceased who remain in the Saltaire firm sympathised with their father in his public aims, and may be expected to carry on the good work which he commenced. Sir Titus Salt has also, it is stated, left ample funds for the endowment of the benevolent institutions which he founded. The successor to the baronetcy—Sir William Henry Salt—lives in Leicestershire; is devoted to agricultural pursuits, and is, I believe, a Conservative and Churchman.

The following is the address, referred to above, delivered by the Rev. Dr. Campbell at the funeral in Saltaire Congregational Church:—

In the presence of death silence is more fit and fuller of meaning than speech. At this moment I can find no words but such as may form the sigh and sob of the general heart in a great grief which it cannot utter and can as little conceal. The grave is open and waiting to receive, at the hands of reverent and loving mourners, all that remains to us of the most marked man amongst us; one who has not had his equal in our community; one of the fathers of our people, whose life is not hid from us in the midst of distance, either of time or place; who grew with our great growth, of which he was the symbol and demonstration; was with us and of us in the industry and ambition of his youth; and has passed from the midst of us in the fruitful plenitude and power of a full age. He was our pride and boast. We are here to bury him. And we all and severally feel as if by his removal we had this day sunk into the common-place and mediocrity of a secondary epoch. There is a distinct personality in our lament over the man who wrought not only for us but with us in building up our common strength and prosperity. Great wealth might have massed itself; mighty works might show their enduring front; even an unrivalled charity might have scattered wide its gifts; and our sorrows have been moderate, transient, and conventional. But we all knew the man. We feel an interest in, and connection with, him, approaching to personal acquaintance. We are prepared to believe (with his achievements all around us, his doings part of our common life) that he was penetrating in discernment, active in device, courageous in enterprise, strong and enduring in performance, silent and unobtrusive in success, having an un concealed pleasure in our share of his prosperity, humbly sympathising with the poor, and all the more as his own lot was lifted into a serene security of exemption from their troubles. Although, like many of yourselves, not a native of Bradford, from the day he entered it until his death, he was heart and soul belonging to it. Impossible that the comprehensive sympathies of that massive nature could be confined to any place or province, yet Bradford, including, of course, Saltaire, was implanted on his heart. His life, his influence, his acts of patriotism and beneficence, stretched far and wide; but they never enfeebled in the least his attachment to this homestead of his fortune. Holding a

position of wealth and rank, which detaches many from their early connections, his personal interest in his old neighbours was as true, and their claims as binding upon him in his retirement as when he was in the thick of the struggle. But he did not retire. He never lived apart. The youngest and most active among us did not know more familiarly, and did not charge himself more unceasingly with everything that concerned the town and neighbourhood—everything that could make his neighbours prosperous, happy, or virtuous. What can any one say of him which your grateful hearts have not recorded? His life and works have become familiar to us and to other nations by an ever-active press. The inscription on Wren's monument—*Circumspice!*—might be fitly borrowed here, where every step of our foot or glance of our eye shows some feature of the force and compass of his life. From this public and exterior life I cannot turn to his inner life. Family sorrow is sacred, solitary, secret. I would not intrude upon it. I would not by one word draw it before the general gaze. But between the true inner life, which is sacredly secluded, and the outer life, that is universally known, there is this man's life among his intimate friends; and every one of them will bear me out that this lament would be inarticulate and pointless if it did not preserve to memory what can no longer be enjoyed by experience—some of the characteristics of this kindly man. Forgive me if I gratefully avow myself as one of that number. For more than twenty years I have enjoyed this friendship, and found it one of the most pleasant privileges of my life. I have seen him amidst his princely hospitality; have mingled in the festivities when, as a chief among his people, he gathered his tribe from patriarchal age to tender childhood, and held high holiday with them. Weeks, and even months, have I walked with him when the stroke of death was threatening to fall on one of his loved ones and mine. We have been together in the unutterable anguish of mortal sorrow, when the strongest of us becomes weak as any other man. And in all circumstances his was a true, courageous, generous, noble nature; of excellent strength and of unfathomable tenderness. I cannot conceive but that the lesson of a true and fruitful life which I learned from him will be useful to you, as I can witness to myself they have contributed much to what little of conception and use of true life I have attained. To him, human life, to be of any account, meant work, good work, work well-wrought, so as to be sure that it would come to something. This was the physiological type of the man, as characteristic as any part of him: of invariable constancy in moulding his habits and guiding his judgments of men and things. I cannot remember, probably no other man can, his doing anything whatever slightly. This was no mere exactness and order—a comparatively superficial virtue. It was strength, energy in all things. Advancing age and impaired health made no difference to this quality. It was not restless, bustling, demonstrative. It was the steadfast use of life as a force for good. One of the recognisable features of this high quality of character was his discriminating requirement of something like this quality in others. Ever ready to do and to help above the measure of ordinary liberality, he sought that others should be doing as well as he. I could quote many instances of this in some of his well-known works. And mark how he sought this end. Not by dictating to others what they should do; not by making conditions which, whether heavy or light to other people, would have been a restraint on himself that he could not bear. He would not make his duty conditional or dependent upon the fidelity of others. His way was to do so much and so heartily, that if any reasonable number of others would do reasonably, the work should be done right well. And when the endeavouring to co-operate and complete the work was any way honest his watchful eye moved his strong hand to bring on the cooperator. Another form this quality of character took was an abnegating indifference as to the place which he had in a work that was really good. He was quite alive to the pleasant consciousness of having done much that would make the world better. But it was practically indifferent to him whether he held the first or second place in a really good work. He could help as heartily whether he were the last or the first that had been applied to. Some of his noblest gifts were given to continue what others had begun; and which, if not continued or shaped into a more vigorous mould, would have proved a failure. "What trade are you going to follow?" he said to a youth just leaving school for business. He was told, "Well," taking hold of his arm and leading him in to luncheon, "if I were you, I would try to make the best work in the trade." It was enough for this slow-speaking man in the way of advice. I do not know how it was taken. But I have always thought of the scene as if he had been a grand old master letting fall on the pallet of a pupil whom he liked one drop of the secret of his own high art. This was the secret of his whole life. His boundless charity was only one manifestation of it. In commercial, social, and political questions it was his guiding idea—good, thorough work. It developed a philanthropy broader and of more various working than mere charity. In politics it was the public spirit of the patriot, not the heat of the partisan. His discernment was quick, almost instantaneous, and it was wedded to a thoughtful judgment, slowly, very slowly revolving, and giving decision to a will that was firm and immovable in its chosen course. He was a great teacher of the art, which, in this wealth-making England, will be one day fully learned, although we are now in the rudimentary stage. A wealth-maker in the richest and most prosperous nation in the world, he had many running successfully in the same career. He belonged to a smaller fraternity who had discovered that wealth-making is but a part, and not the better part, of commerce and professional success. To accumulate is common. To distribute wisely and constantly is rare. I say constantly—that the diligence of distributing may be the counterpart of the diligence of accumulating. For the charity of England, as we proudly bethink us, can upon occasions pour itself forth in floods that overflow their banks. And there is not a healthier feature in our nation's character than thus being ready to distribute on great calls of necessity. But what the wealthy world has to come to, is the "daily ministrations," not of charity only, but of every form of good. We, this country, and the world, heartily appreciate his power of accumulation. Let us not lose the higher and better part of the lesson, his bountiful distribution. It is a great and worthy thing to have raised a family to

wealth and rank. But the house which bears his name, and the town which will long remember him as its pride, will only inherit a shred of the legacy this good and great man has conveyed to them if they do not find, as he did, that the real fruit and reward of wealth is to make it work out the happiness of our neighbour. I have spoken scarcely at all of his great beneficence, because that is well known; has taken hold of the common heart, and is eagerly recorded by the Press. After all, but little of it is known. It is impossible ever to know it fully. The more conspicuous gifts are but the peaks and higher elevations, bearing a small proportion to the whole mountain mass. The main part of it is recorded in no register, but is breathed in the still, gentle voice of grateful love, which has no chance of being heard amidst the thundering applause; and even if it spoke, it would do it more by tears of thankfulness than by fluent speech. I have been sometimes by while this daily work of beneficence was going on. It was done with discriminating care and pains, and with a catholicity of soul rising above secondary circumstances and exceptions, which so exalted the man in my eyes that, if he had had more than the common share of human blemish, I should have been blinded to it. Sordid whisperers may hint that no doubt the great enterprises and undertakings in which he engaged brought a harvest of honour and reputation. But which of us all has heard the unspoken and unspeakable tribute of a thousand hearts and homes whose sorrow he turned into gladness? I must speak a word more of the infinite tenderness of this strong, grave man. How thoughtfully he selected the gift! sent it by one of the ever-willing messengers about him, or, at times, personally gave it with aptness, bespeaking previous thought about those to whom he was ministering and that his whole soul was pitying them. Where with softened step, and that eye, which could flash as terribly as any man's, gleaming with a more than womanly tenderness, he would take the hand of the fragile and fading invalid, and say a word or two of sympathy, it was for days as a freshening breeze on the fainting spirits. His gentleness retained as a latent force the energy which it seemed to lay aside. But I must not weary you. I would much rather have mourned over my beloved friend alone and in silence. But since I must speak, I could only speak as I felt. It is well that we are all here—of every class and representing every interest. We are mourning a common loss, and it is irreparable. We shall not soon "look upon his like again." It is fit that the worshipful mayor and honourable corporation, and all the leaders of the people, should render honour to one who, in office and out of office, was a wise and gracious ruler of men; that all forms of charity should bear their flambeaux in the vast procession that carries the tried friend of all into the dark tomb; that religion in every form should acknowledge this man, who with his own special faith, had had reverent respect for the sincerity of others; that the poor, the lame, the halt, and the blind should lend their plaintive strains to the common lament. I have spoken of his special faith. It is now many years since I gathered from himself a comfortable assurance that his soul rested in that ever-blessed and divine hope of sinful and suffering man, the Lord and Saviour Jesus Christ. On this sacred theme, on which so many gifted and thoughtful men have indulged the greatest reserve, he was, for a great part of his life, more than usually reserved—thinking perhaps, and not untruly, that faith in God could show itself in other forms than that of personal profession. But he chose his time spontaneously to avow, in an interview arranged by himself, his entire reliance on the mercy of God in Christ. His words, as always, were few. But they meant more than they expressed. I have never had occasion to doubt the sincerity and strength of that pious avowal. Years have passed, and but a few days ago, when the dying invalid, with a look of attenuating purity and youthfulness, was visibly passing into the light, he answered me with that marvellous force of sincerity which marked all his speech that his full and entire hope was in Christ. We trust in infinite mercy that he now rests with Him. Dear friend! Farewell! Go, carry him to his rest. He has done his work grandly. Let him sleep. And let us all and every one pray that when the great reckoning comes he and we shall have the eager longings of our soul answered by the Lord's approval—"Well done, good and faithful servant, enter thou into the joy of thy Lord."

After this address, which deeply affected the feelings of many who heard it—moving not a few to tears—other portions of Scripture, admirably chosen for reading over a grave, were read by the Rev. J. Thompson. The congregation then sang the hymn, "Jesus lives," from the collection known as "Hymns, Ancient and Modern," after which Mr. Cowan, who had presided, pronounced the benediction. The service being over, the sons and nearer relatives of the deceased baronet lovingly placed wreaths of flowers upon the coffin, which was allowed to remain for some time in the chapel, instead of being at once removed into the adjoining mausoleum. During the afternoon the townspeople and other visitors were allowed to enter the chapel to see the coffin, and thus pay their last tribute of respect to one whose beloved memory they will long cherish. The mausoleum—to the lowest shelf of which the coffin of Sir Titus will be removed—is entered from and adjoins the pulpit end of the chapel. It has previously been used for the burial of three children of Sir Titus, and also of the wife of Mr. Edward Salt, who died in 1870. Since these interments a beautiful white marble figure, executed by Mr. Adams Acton, of London, and representing the Angel of the Resurrection, has been placed over the centre tablet. Above the figure is a scroll with the text, "Blessed are the dead who die in the Lord," and underneath it is the memorial tablet which now bears the name of Sir Titus, with the dates of his birth and death. In the chapel itself, the only alteration made for the ceremony of Friday was that the pulpit-cushion was draped in black.

On Saturday the coffin containing the remains of Sir Titus Salt was removed from the front of the communion rail in Saltaire Congregational Church,

where it was left on Friday, and deposited in the mausoleum, and on Monday crowds of people, from far and near, came to view it—the church being open all day.

On Sunday funeral sermons were preached at various places of worship in Bradford and the neighbourhood to large congregations. At Lightcliffe Congregational Church, where many members of Sir Titus Salt's family attended, the Rev. John Thomson, the pastor, preached an eloquent sermon from the text, "Well done, good and faithful servant," &c. (Matthew xxv. 21). In the Congregational Church, Saltaire, the morning sermon was preached by the Rev. R. Baggins, of Scarborough, from John xi. 34—"Where have ye laid him?" In the evening the Rev. R. D. Cowan (pastor) preached from 2 Kings ii. 12. Sermons were also preached by the Rev. T. Hind at the Wesleyan Chapel, Saltaire; Rev. A. B. Morris, at the Congregational Church, Keighley; Rev. Dr. Campbell, at Horton-lane Chapel; Rev. T. G. Horton, at Salem Chapel, Bradford; Rev. R. P. Macmaster, at Hallfield Chapel, Bradford; and by the Rev. Jas. Dunn, at Westgate Chapel. Reference was also made to the death of Sir Titus Salt by the Ven. Bishop Ryan at Bradford Parish Church, and by other clergymen in their sermons.

The *Bradford Observer* says that the deceased baronet has, by his will, entrusted to Lady Salt and Mr. Titus Salt the public and benevolent institutions at Saltaire, consisting of the almshouses, the dispensary, the club and institute, and the Sunday and day schools, it being left to them to settle the trusts upon which those institutions are to be held for the future. Sir Titus has also provided a fund of 30,000*l.*, the income of which is to be appropriated for the benefit of the sick and aged poor of Saltaire and the neighbourhood, thus providing an adequate endowment for the maintenance of the residents in the almshouses.

A correspondent points out that in our memoir of last week there is an error as respects the gift of 5,000*l.* to the Doncaster Lunatic Asylum. It should be the Royal Albert Asylum for Idiots and Imbeciles of the Northern Counties, Lancaster.

The Executive Committee of the Liberation Society, besides sending their secretary and Mr. Charles Miall as a deputation to represent them at Sir Titus Salt's funeral, have since passed the following resolution:—"The committee receive with the deepest regret information of the decease of Sir Titus Salt, Bart., for many years one of the society's most earnest and munificent supporters. They desire to place on record their sense of the great value of the service which he rendered to their cause, not only by the extent of his pecuniary contributions, but by his unwavering adherence, under all circumstances, to the principles which he professed, and by the influence which he thereby exerted on those associated with him in efforts to promote the political as well as the moral and social improvement of the people. The committee desire to offer to Lady Salt and to the other members of his family their sympathy with them, in the bereavement which they have been called upon to sustain."

MR. CHAMBERLAIN, M.P., ON NATIONAL EDUCATION AND DISENDOWMENT.

At a meeting of the Leeds Nonconformist Union, held in the Albert Hall last evening, Alderman Chamberlain, M.P. for Birmingham, delivered an address on "Education and Disestablishment." The chair was occupied by Alderman Barran, M.P. There was an overflowing attendance. For the subjoined report of Mr. Chamberlain's speech we are mainly indebted to the *Leeds Mercury* of this morning.

The CHAIRMAN said that, as Nonconformists, they had certain rights and privileges which they wished to retain, and certain wrongs which they wished at once to get redressed. (Hear.) He hoped they would not consider the State-Church question as a question of party at all. (Hear.) The institution had in its possession an enormous sum of money, and they ought to deal with it fairly and equitably. (Hear.) (Here some little interruption occurred owing to the crowded state of the back seats and gallery. Ultimately, however, the front places were filled, and then the business of the evening fairly commenced.) They had been told that they were interfering with the rights of the Corporation of the Established Church, but he and his friends denied that it was a corporation. They said it was an institution belonging to the State, and as such they had a right as citizens to see that justice was done in the matter.

Mr. CHAMBERLAIN, M.P., who was very enthusiastically received, then proceeded with his address. He said they had before them that evening a question of purely domestic interest. With reference to the Eastern Question as a religious question, he said that what was going on in Turkey was an attempt to secure religious equality throughout the land, and, therefore, it was not inappropriate for them as Englishmen to look that night, and see how far they had themselves solved the pro-

blem of religious equality in England itself. (Hear, hear.) In the history of the education question the School Boards in England were now doing a great, an important, and a magnificent work. But at the recent School Board elections the contest had been between the Church on the one hand and the advocates of national education on the other. This was a fact which was to be regretted in the interests of education and in the interests of the clergy themselves. The first idea of national education was conceived by Joseph Lancaster, and by the supporters of the British School system. They intended to give an education which should be received by the people of this country, and which should unite and not sever them. Had the Church of England at that time accepted that proposal we should never have had an education controversy at all; but the Church established their National Society and their sectarian schools, and they made sectarianism a duty instead of accepting education as a national principle. And so the matter had gone on down to the present time. Denominational schools stood in the way, and we found English ministers considering and patronising these interests, instead of following out the grand principle of education. (Hear.) Government had become more denominational than it ought to have been, and the real hardship of the supplementary Act of last year was that it was a great injustice to Dissenters; but they could not blame Lord Sandon more than Mr. Forster on that account. The increased grants to denominational schools under this supplementary Act were also very obnoxious to every friend of a truly national system of education, as was also the clause giving such extraordinary powers to boards of guardians, with respect to the payment of fees to certain classes of children. Mr. Chamberlain proceeded at some length to point out objections to the Act of last session, and said the question of real interest for Nonconformists was what ought to be their action in view of the present state of the case. The Act of 1876, which he did not suppose was a very popular measure, either with Liberals or Dissenters, nevertheless carried its progress one step further, for it provided—in words, at all events—that universal use should be made of the accommodation which had been provided under the preceding Act. It, however, did this by means which he was convinced experience would show to be altogether inadequate for the purpose. It did it by means which were certain to render compulsion everywhere unpopular, because compulsion had to be enforced by bodies which were not thoroughly representative of the people—(Hear, hear)—and it did it by means which involved a real hardship and injustice to Dissenters—a very large and influential section of the community. Although he recognised its defects, and would never, he supposed, be expected to be a friend of this Act, yet he could not help saying that it was what his friends intended it should be—only the logical conclusion and supplement to the legislation of 1870, and if they were going to complain of its provisions, it was with Mr. Forster that they would have to do quite as much as with Lord Sandon. (Hear, hear.) He did not say this because he cared to renew the old bitterness which separated Mr. Forster so long from a large section of the Liberal party. He did not want to renew that cry against him; but it had been said since that the defects in the Act of 1870 were due to the want of union among Dissenters; to the fact that they did not know their own mind, and that they were not able to carry out their principles to their logical conclusion. He hoped they might learn this lesson from seeing what were the results which had followed that division—that they might take care not to fall into similar errors again. Referring to Mr. Pell's amendment in the Act of last year, which gave power to a district to dissolve a school board where one had been previously formed, he said he could not see where it differed in principle from the legislation of 1870, which made school boards permissive. It seemed to him a very hard thing not to allow a district, if it changed its mind, to retrace its steps and go back where it was before. He objected to both, but he could not see the consistency of some of his Liberal colleagues, who fought for school boards in 1870, and fought against Mr. Pell in 1876. He thought the clause which gave guardians the power to pay fees in a denominational school a most objectionable clause—a clause which was hostile to the principles of religious equality, and degrading to the parents. But the clause seemed to him a necessary supplement of the 25th clause of the old Education Act, and another clause in the Amendment Act of 1873, which compelled guardians to pay fees for the class of parents who were already receiving poor relief. The Act of 1876 would constitute an injustice to Dissenters, inasmuch as their children would in many instances be forced into Church schools, to which their parents had conscientious objections. But the evil of this clause arose from the multiplication of denominational schools which took place under the legislation of 1870, when a year of grace was given by Mr. Forster, in spite of the urgent representations which were made to him about its effects by Liberals at the time, and under which clause denominationalists—the Church of England or Roman Catholics—were stimulated to build new schools, in order to get the Government grant, which was offered to them for the last time. Under that clause denominational schools were increased by

something like 50 per cent, and but for it there are thousands and thousands of parishes in which there would have been at the present time—had a line been drawn in 1870—a choice for the parents of a national unsectarian school side by side with the Church school or denominational school. Now, in all these cases, almost a sufficiency of accommodation had been provided by one sect, and Dissenters must take it under a penalty of imprisonment and fine. The real question for them was—What ought to be their action in view of the present state of the question? He was very glad to see an article in the *Nonconformist* last week, in which the editor wished Nonconformists not to take advantage of the defects of the Act in order to frustrate its spirit, but advised them as patriotic Englishmen to make the best of it, and to do all in their power to promote the general education of the people. He said "We cannot accept the Act as any solution of the difficulty, and must take the earliest opportunity of securing its amendment." But it would not be a very easy thing to secure its amendment. It was much easier to do an evil thing than it was to repair it. The injury and the mischief had been done, and he confessed he saw the greatest difficulty in the way of amendment. In large towns the power of public opinion was so great, that anything like persecution or intolerance would soon be put down—(applause)—but in country places there were a hundred different ways in which the parson or the squire could distinguish the difference between the little lamb who was under the care of the shepherd, and the little Dissenter who was outside the fold, and there might be great pressure brought to bear on Dissenting parents against their consciences to accept Church education for their children. It was one of the old Liberal mottoes that taxation without representation was tyranny—(Hear, hear)—and he thought they might fairly unite and urge upon the leaders of the Liberal party, that when they returned to power—and it might not be so very long—(cheers)—they should enact that no further grants shall be made to these institutions unless they will consent that their management shall be placed, partly, at all events, in the hands of representatives elected by the district. (Cheers.) At the same time he felt that such a change as this might be delayed for a year or two, and in the meantime he expected to see that these so-called National Schools would become part of the machinery of proselytism, and would be used not for the purpose of national instruction only, but partly as an instrument for the support of a political sect. ("Hear, hear," and applause.) That his suspicion was not exaggerated he could easily show by quotations from the leading Church journals. The *Church Times*, after the passing of the Act of 1876, urged upon its subscribers an "aggressive attack on Dissent all along the line." (Laughter.) He took another quotation from the *Record*. The editor said:—

The result of the recent education debates constitutes the most decisive check which the crusade against the Establishment has yet received. It marks a turn of the tide of more importance far than the defeat of Mr. Miall's direct motions for disestablishment in the House of Commons. The result will indisputably be to strengthen the Church very considerably, and thus turn delay and the lapse of time to its great advantage in the final decision of the controversy. It can scarcely be doubted that the new Act, when it becomes law, will greatly strengthen the hands of the Church in her conflict against Dissent.

He had quoted these remarks, from sources which could not be disputed, because they indicated to his mind the policy they ought to pursue. The struggle for national education had become merged in the wider question of the relations between Church and State. The skirmish was over. The armies were now face to face, and were about to engage in the main battle. It did not matter, as they said in these journals, whether they had been defeated or victorious. They might have been defeated in the education controversy, but let them turn with still greater zeal and enthusiasm to the still greater struggle, to secure complete religious equality throughout the length and breadth of the land. (Applause.) He confessed that for his own part he had been made a Liberationist by his experience in connection with this education question. Many of them, at all events, might have been born free—(a laugh); but however they might have attained to their opinions, he hoped that in future they were prepared to hold them together, not because they were jealous of the legitimate influence of this Government Church—not because they were envious of her social privileges and prestige—not, above all, because they were hostile to her religious work;—but because they believed her continued existence as a political institution was hostile to the best interests of the State. (Hear, hear.) Appealing to their local experience, he said that there doubtless was in Leeds an active and devoted clergy, second to none, probably, for their ability and self-sacrifice; he knew especially that they had signalled themselves by efforts in connection with church extension, which spoke as highly for their zeal and unselfishness as it did for the voluntary principle; but how many of them had, at the last election, voted for Alderman Barran or any Liberal member; and how many were members of the Liberal Association? (A laugh.) He ventured to predict that the proportion was less than five per cent. (Laughter, and "Hear, hear.") In Birmingham the other day, at a banquet given to Mr. Cross, the Home Secretary, a clergyman who had bought a living—(a laugh)—in the neighbourhood

—he mentioned the fact because he was anxious they should not think the reverend speaker was a native of Birmingham—(a laugh)—said there was only one Liberal clergyman in Birmingham, who, he thought, should be put into an aquarium and have a tank to himself. (Laughter.) What the reverend jester said was perfectly true, as well as very funny; but why was it true? (Hear, hear.) Was it not an extraordinary thing, and why was it that the clergy were opposed to Liberalism? And what was this Liberalism to which the clergy were almost unanimously opposed? They knew that all the reforms which had made the country what it was, which had especially enhanced the welfare of the poorer classes and promoted their intelligence, were due distinctly to the efforts of the Liberal party in the past. (Hear, hear.) They knew, moreover, that all their hopes of future reform depended upon the exertions of the Liberal party in the future. (Cheers and "Hear, hear.") Considering that the clergy were near to the people and had special interest in their welfare, it was certainly strange to find them invariably throwing their weight into the scale against the popular side. This was not the case with any other class, or trade, or profession: not with the bakers, the butchers, or the lawyers, or the doctors. (A voice, "What about the publicans?" and laughter.) He would come to them presently. In the trades and professions to which he had referred they would find many who were Conservatives as well as many Liberals, but not any unanimous or almost unanimous expression of opinion on only one side. They did not find a sort of tacit compact always to take part against the people. The gentleman who was so much in a hurry had reminded him that there was one trade of which the same thing might be said—viz., the licensed victuallers—but the reason was perfectly understood. It was understood, and by their own organs and leaders avowed, that their pecuniary interests and special privileges would be endangered by any further change. They were timid of all reform, for they did not know, if once the wave of advancing progress began to swell, but it might overwhelm their interests in the course of its resistless advance. So the selfish interests of this great trade were suffered to override all other considerations. Did not this avowed explanation give us some clue to what carried the clergy over to the other side? He did not say that with them it was a matter of personal and pecuniary interest, because under any conceivable circumstances we might be sure that their private interests would be strictly observed and respected; but it was a fact that they belonged to a great clique, a great caste, and that they had special privileges and titular supremacy. The union between the Church and State was really the severance between the clergy and the people. (Hear, hear.) At all events, one way or another, and he believed it was in consequence of their political bonds, the clergy held aloof from the popular current of opinion. There was only one instance in which the English Church had headed the English people in its struggle in political or religious freedom, and that was when the interests of the Church were menaced by King James II., and when the seven bishops went to the Tower and became the most popular men in Great Britain. But that outburst of patriotism, unfortunately, did not last very long. When the Revolution of 1688 came, nine-tenths of the clergy went in opposition to the principles upon which had been established the liberties and freedom of the English people. It became then the question whether it was worth the while of the working classes of this country to continue to support a work which was one of the greatest obstacles to their future progress. There could be no sympathy with popular objects on the part of a State-paid clergy, so long as it was a State-paid clergy. The Established Church, he was justified in concluding, divided the nation, denominationalised the clergy, and was the greatest obstacle still remaining to further social, political, and intellectual progress. The Church enjoyed at the present time an enormous revenue, estimated roughly at something like ten millions sterling a year. (Cries of "Shame.") Whose was it? If it was the property of the nation, as they believed it was—as the precedent of the Irish Church seemed to show it to be—then, he said, there was a clear injustice in its continued appropriation by a single sect. (Applause.) If it was the poor man's Church and the poor man's property, he should like to see the stewardship of its vast establishment, he would not say in better, but, at least, in more representative hands. (Applause.) His feeling was that the religious wants of the poor might be safely left to voluntary effort. He could not forget that in its origin a large portion of this property was not only for religious instruction but for the actual relief of the poor; and now, after they had made the most generous provision for personal and individual interest, the residue of the property could be used for securing free education for every child—(applause)—and for doing something to provide better homes for the poor—(renewed applause)—whether they lived in squalid courts in crowded cities, or in unhealthy cottages in the country. By such a plan they would clear the way for their religious teachers, whose work was now undermined by the condition of those to whom they addressed themselves, and they would promote a religious, a social, a moral revival, which would contribute to the happiness, security, and welfare of the whole population. (Cheers.)

Mr. T. R. CLARKE moved the following resolution:—

That the best thanks of this meeting be given to Mr. Ald. Chamberlain, M.P., for his great kindness in visiting Leeds, and for the very able, interesting, and instructive address we have just listened to; and this meeting further rejoices in the unmistakable evidences of the rapid growth and ripening of the public sentiment on the subject of the disestablishment and disendowment of the State Church, and trusts that ere long the leaders of the Liberal party will be constrained to deal with the question as one no longer outside the sphere of practical legislation.

He said that he for one would rejoice to see the day when there would no longer be a State Church in England or the world. (Applause.) Such a Church stood in the way of the spread of pure religion, for the Church was made the instrument to promote political interests rather than to promote pure faith. Holding these views, he felt that they were not taking any action that would be detrimental to the interests of the Established Church, but were trying to sever it from most things which were an impediment to the spread of true and holy faith, and were trying to make the Church what it ought to be, simply the Church of Christ, and not the Church of the State. (Applause.)

Mr. JOHN WILLIAMS, in seconding the resolution, said he had felt whilst listening to the very able address of Mr. Chamberlain, how broad was the platform on which they stood that night, and that whilst holding various opinions upon matters of detail, they could all heartily and firmly unite upon the great principle which Mr. Chamberlain had been propounding. (Cheers.) There were two very definite objects which he had placed before them in which he (Mr. Williams) heartily concurred. The first was, that in our future legislation for the education of the people the inequalities which Mr. Chamberlain had pointed out as existing between the little Church lamb and the little Dissenting kid—(laughter)—should for ever be removed. (Hear, hear.) The second was the greatest emancipation which had ever engaged the thoughts and the resolves of the English nation. (Hear, hear.) We had emancipated our slaves from their bondage; we had emancipated trade from nearly all its shackles; and we had emancipated opinion from the control of the State. (Hear, hear.) We had now to emancipate the Church from bondage to the State, and to emancipate the State from obligations to the Church, which it could not faithfully discharge and at the same time observe justice towards the whole nation. (Cheers.)

The Rev. J. S. WITHINGTON supported the resolution.

As the resolution was being put to the meeting, the Rev. T. T. BERGER, a Church Defence lecturer who had been advertised to reply to-morrow night to Mr. Chamberlain's address, rose and stood upon one of the seats in the body of the hall. Being most unfavourably received, he found the utmost difficulty in making himself heard; until at last the CHAIRMAN interposed that, having taken the vote in favour of the resolution, he must now put the contrary. He therefore begged that, without speeches, any who opposed should now hold up their hands. None being held up, the resolution was declared to be carried unanimously.

Mr. BERGER again attempted to obtain a hearing, but had to desist, amid much uproar, and was at last allowed to say:—I wish to ask Mr. Chamberlain whether he will meet me in a public discussion on this question? (Laughter, cries of "No, no," and much noise.)

Mr. CHAMBERLAIN, on rising to reply, was greeted with enthusiastic cheers, and waving of hats and handkerchiefs. He said: I do not know Mr. Berger, and I have many and important occupations; but if the Archbishop of Canterbury or His Grace of York will discuss the matter with me—(laughter and great cheering)—I shall be happy to meet either of them on this or any other platform. (Renewed cheering.) Mr. Chamberlain added that he rose chiefly to return thanks for the vote of thanks. A good deal had been said of late about the need of a programme for the Liberal party. He had a programme which had been criticised, severely criticised he believed even in this town. His programme, or rather what the Conservatives had left of it—(a laugh)—for they had accepted part of it—was Free Church, Free Land, and Free Schools. ("Hear, hear," and cheers.) Free labour, as he understood it, had been practically accomplished by the present Home Secretary. The other three points of his policy he had contrived to advocate in the course of his address, and he thought they would find, if they looked at the matter closely, that the three were intimately connected. He had been sometimes blamed for urging that a programme of this kind should be accepted by our responsible leaders. He believed, however, that they would never return to power until that, or some better programme, had been adopted and published. (Hear, hear.) How could they expect to arouse the enthusiasm of our great population? Still more, how could they expect to arouse enthusiasm in country places unless they had something definite to offer to the voters? Only the other day he was in Wales, and speaking to a most intelligent Welsh minister, complaining that Wales did so little for the Disestablishment cause. His reply was:—"Let a statesman of the first rank put Disestablishment on his banner, and see what Wales will do. We will return you Liberationists to a man." (Hear, hear.) On the occasion of the election when the disestablishment of the Irish Church

was under consideration, the vast majority of the successful candidates in Wales were in favour of that measure. What followed? In many instances the tenants were turned out of their holdings, and said the minister to whom he had referred, "I do not feel it to be my duty to tell my flock to-day to sacrifice the welfare of themselves and their families merely in order to make what would after all be a useless demonstration—(Hear, hear)—but give us a programme, proclaim a policy, and you will find us your most loyal adherents." (Applause.) What was true of Wales was true of the whole country. He did not anticipate or want success until our leaders had the courage to tell us what they would do if they were successful. ("Hear, hear," and applause.)

On the motion of Councillor CARBUTT, seconded by Mr. W. H. CONYERS, a vote of thanks to the chairman closed the meeting.

PROVINCIAL SCHOOL BOARD ELECTIONS.

LEICESTER.—The election for this borough took place on Wednesday last, and, as we learn from the local *Chronicle* and *Mercury*, resulted in a remarkable Liberal triumph. There was to have been no contest, but the "outside" candidates refused to withdraw. The result was the return of eight Liberals, one Roman Catholic, two Conservatives, and two Conservative working men. Mr. D. Merrick headed the poll with 6,372 votes; the Rev. Joseph Wood came next with 6,136 votes; the Rev. J. Fleming (R.C.), with 6,015 votes, and next Mr. G. Henry Baines, with 5,612 votes. The other successful Liberals were Messrs. M. Leader, W. H. Walker, W. Adams, and W. Collier. Three of the "independent" candidates were unsuccessful. Out of 19,185 electors on the burgess lists, only 6,524 went to the poll, being a little more than one-fourth of the constituency. The total number of votes recorded amounted to 67,319, and of this number the eight Liberal candidates nominated by the Liberal Association polled no fewer than 42,174, while the other eight candidates had only 25,145 votes amongst them. The votes for the Liberal eight numbered over 17,000 more than the gross total polled for their opponents, successful and unsuccessful. Another most gratifying feature in the return (says the *Leicester Chronicle*) is the marked appreciation shown for the valuable services of the Rev. Joseph Wood. This is thoroughly manifested by the fact that while at the last election he was but seventh on the list of the Liberal seven, on Wednesday he was second of the Liberal eight, and secured substantial support in all districts in Leicester. The consciousness that his labours in the cause of education have been thus gratefully recognised will no doubt afford the late chairman the best possible encouragement to continue in his work of self-sacrifice and improvement, and amply justify him in treating with appropriate indifference, and, if necessary, contempt, all the attacks to which he may not improbably be subjected by the fitting nominees of an insignificant and not too scrupulous few.

DEWSBURY.—The school board election for this borough took place on Saturday last, when the unsectarian candidates were successful. The new board of nine members consists of five Dissenters, three Churchmen, and a Roman Catholic priest—Mr. E. North, a Churchman, being rejected. Mr. Mark Hirst (New Connexion Methodists) headed the poll with 3,004 votes.

BURNLEY.—The school board election for this town was also elected on Saturday. Four Churchmen were elected, four Nonconformists, and one Roman Catholic. The battle was fought on denominational grounds. The defeated candidate was a Wesleyan. One of the Churchmen being a Liberal, the unsectarian party have a majority on the new board.

TYNEMOUTH.—The triennial election of nine members of Tynemouth School Board took place on Saturday, and occasioned great interest and excitement. The clerical party in the borough challenged the policy of the majority of the board of the past three years, who were undenominational. The undenominationalists nominated five of the members of the old board for election; the clerical party four; the Roman Catholics two; and there were two independent candidates. The result of the ballot was declared to a large crowd at a late hour on Saturday night. Six of the undenominational candidates were returned, two Roman Catholics, and one clergyman. Three Churchmen were rejected. The undenominational candidate highest in the poll had 2,000 more votes than the lowest of the four Church of England candidates, and above 1,000 votes over the highest of the Roman Catholic and Church of England candidates. A large number of women voted.

ISWICH.—The school board election here has passed off without a contest. There are six Churchmen and five Nonconformists elected.

EXETER.—The Liberals of this city have decided to oppose the re-election of some of the members of the school board. One of them, who is the vice-chairman and a Nonconformist, has caused a split in the Liberal section by proposing that the Board shall no longer remit school fees as they are empowered to do at present by their bye-laws. It is considered a great hardship upon the poor who do not send their children to denominational schools but to the school board schools, and who are not in the receipt of parish pay, to be obliged to go to the guardians of the poor for remission of

school fees, and the step taken by the vice-chairman, and which was acquiesced in by the Tory majority, will probably lead to an excited contest.

DARLINGTON.—The election of the new school board for this town took place on Saturday. The result was the return of five undenominational candidates, three Churchmen, and one Roman Catholic.

BATH.—There will be no contest for Bath School Board election, two candidates having withdrawn. The new board will differ little from its predecessor, the only change being the substitution of an undenominational working man for a Nonconformist.

SUNDERLAND.—The Sunderland School Board election has resulted in the return of eight unsectarians, one Roman Catholic, and six Churchmen, one of the Church party, two independent candidates, and a Roman Catholic being rejected. The election is a victory for the unsectarians, they having been in a minority on the previous boards.

The Staleybridge Town Council on Friday resolved to apply to the Education Department for the dissolution of the school board under the new Education Act.

SCHOOL BOARD EXPENDITURE IN LIVERPOOL.—At the meeting of the Liverpool School Board on Monday, a report from the architect of the Education Department with reference to the proposed erection of a school in Liverpool at a cost of 10,880*l.*, was read. The report pointed out that this estimated expenditure was very high, and added that the Liverpool School Board expenditure was continually in excess of what had been found needful elsewhere. Some discussion took place, in which several of the members thought the expenditure of the board was extravagant. The subject ultimately dropped.

ASHTON-UNDER-LYNE.—PAYMENT OF FEES.—A few days ago a deputation from the school board, consisting of Messrs. Kelly, Green, Radley, Reynier, and Mr. Evans, the clerk, waited upon the board of guardians with the view of ascertaining what arrangement could be come to with regard to the provisions of the new Education Act respecting the payment of school fees for the education of children whose parents are too poor to pay. The arrangement come to was mainly that favoured by the school board. The inquiry committee, reinforced by two guardians, who will sit as *ex-officio* members of the committee, will inquire as usual into the cases where an allegation of poverty is advanced, and the parents will not be required to appear before the board of guardians, and the guardians will accept whatever recommendations are made by the inquiry committee, and pay the fees to the schoolmasters or the managers of schools.

THE NEW EDUCATION ACT.—At a quarterly meeting of the Boroughbridge Agricultural Society on Saturday, Mr. J. Dent Dent, of Ribston Park, introduced for discussion the subject of the Education Act of 1876, as affecting rural boards of guardians, parents, and employers. He did not anticipate there would be much difficulty in carrying out the Act in that district. Mr. Dent reminded his hearers that if the guardians failed to discharge the duties which the Act imposed upon them, the Education Department might appoint persons to discharge the duty of the school attendance committee, who would have all the powers of such committee without being subject to the control of the guardians. The Agricultural Children Act has become a dead letter, for the double reason that it was the duty of no one to carry it out, and no one desired to carry it out. Parliament has been careful to guard against a similar failure in the case of the Education Act of 1876. Where there is not a school board, the Act must be enforced by the board of guardians, and should the board of guardians of any union refuse to exercise the powers which the Act vests in them, then the Education Department can step in and enforce its provisions independently of the local authority, but charging the cost on the local rates.

RELIGIOUS INSTRUCTION IN BOARD SCHOOLS.—At the Widnes School Board meeting last week Mr. Timmis, the chairman, called attention to the desirability of opening the schools with singing and prayer. Originally he was an advocate of secular teaching, but now he heartily supported instruction in the broad truths of Christianity without any dogmatic teaching. If that course were adopted general satisfaction would be given to the ratepayers, as he believed the inhabitants of the town were decidedly against the board schools becoming secular schools. From eleven school boards returns had been received in favour of religious observance at the opening of the school—namely, London, Sheffield, Huddersfield, Sunderland, Newcastle-on-Tyne, Liverpool, Manchester, Hull, Leeds, Leicester, and Nottingham. The Liverpool Prayer-book was decidedly the best, composed as it was of collects of the Church of England, and including some of the most beautiful prayers ever written by the early fathers of the Church. This book had been in use in the temporary schools of the board, and he begged to move that the schools be opened with singing and prayer, and that the prayers be the same as used hitherto, with the addition that the Lord's Prayer be printed on the first page for daily use. This was unanimously agreed to.

"Husband, I don't know where that boy got his bad temper. I am sure not from me." "No, my dear; for I don't find that you have lost any."

Obituary.

THE REV. HENRY RENTON, OF KELSO.

We regret to record the decease of the Rev. Henry Renton, Kelso, an event by which the United Presbyterian Church has lost one of its foremost ministers, and the country at large an earnest and consistent promoter of many a good cause. He died on Wednesday night sitting in his chair while dictating a letter, in the seventy-fourth year of his age. From the time of his settlement in Kelso (says the *Scotsman* in an obituary notice) Mr. Renton's life has been that of a zealous Christian pastor, who, while conscientiously discharging his more immediate duties, felt himself not only entitled but called upon to take his share as a citizen in the conduct of public affairs. As in early student days he had been, so as a minister he continued to be, an earnest and thoroughgoing upholder of Liberal principles. When occasion offered, he was found warmly advocating the removal of Roman Catholic disabilities, the abolition of negro slavery and the Bible monopoly, and the repeal of the Corn Laws. On the ecclesiastical side he was a staunch and even rigid adherent of what he conceived to be the original principles of the Secession Church, and when, more than thirty years ago, the question arose of uniting that body with the Relief, he was found among those who were inclined to fight shy of a denomination suspected of undue laxity in matters of discipline. As a minister of the United Presbyterian Church, he has all along been noted for the thoroughgoing consistency with which he maintained the voluntary principle, in the discussion of which in the famous controversy of 1829-35 he had shown a lively interest. He was a keen advocate of disestablishment, and no less so of the entire separation of religious from secular instruction in any system of national education. It was in pursuance of this latter view that he was led to take an active part in promoting the United Industrial School. To a man of his temper it made no difference that in maintaining a position which he as a Voluntary felt to be the only defensible one, he, with Dr. Davidson and a few more, found themselves in a very small minority, when, in the church to which they belonged, a crisis compelled its members to decide whether it was a pure or only a hybrid Voluntaryism by which their thought and action were guided. Being, in addition to his other qualifications, well posted up in church forms, Mr. Renton has long occupied an influential position in the United Presbyterian Synod. As one of the ministers of Kelso, Mr. Renton attained a position of great influence and usefulness in the district where he has resided for nearly fifty years. He was a prominent member of the Liberal party in Roxburghshire, and in that capacity not unfrequently appeared at political meetings to apply the touchstone of his strongly-pronounced principles to candidates for Parliamentary honours. On the passing of the Scotch Education Act, the active and intelligent interest he had always taken in this matter met with fitting recognition in his election as a member of the Kelso and Roxburgh School Board. In local sanitary matters, too, his persistent energy was turned to beneficial account; and altogether the community of Kelso will sadly miss their public-spirited townsman; while the public life of the country at large has been impoverished by the loss of an element of intensity of character and consistency of conduct not over abundant in the circles within which he chiefly moved.

The Executive Committee of the Liberation Society—of the council of which society Mr. Renton was a member—have passed the following resolution: "The committee have learned with much regret that, by the death of the Rev. Henry Renton, M.A., of Kelso, the society has been deprived of the services of one of the oldest and most devoted of its Scottish friends. They record with great satisfaction the remembrance they have of the vigour and the steadfastness with which, in many local struggles, he advocated the society's principles, and exerted his influence to induce others to act with a devotedness and a consistency equal to his own. They also desire to express to the members of his family their sympathy with them in the loss which they have sustained."

MR. CHARLES CHILDS, OF BUNGAY.

Our obituary of last week contained the announcement of the unexpected decease of Mr. Charles Childs, head of the extensive printing firm of John Childs and Son at Bungay, in his seventieth year. In a notice of the sad event, the *Norfolk News* says that Mr. Childs "had till recently shown but few signs of declining health. His mental vigour and business ability seemed in no wise abated. In him the town has lost an honest friend. His practical business talent, his clear intellect, and calm judgment, always made his counsel valuable. He was firm in support of principle and fearless in carrying out what he believed to be right. Though occasionally, by his integrity and outspokenness, he gave offence to some, yet all believed and trusted him as a true man and worthy of respect. He was a liberal but unostentatious giver to any cause meriting support. As a feeble of the town and chairman of the School Board he always discharged the duties of his offices with thoroughness and zeal. He was in politics a true Liberal. He was ever found in the vanguard of Nonconformity, and in the history of Dissent in Suffolk the name of Childs will long be held in reverential esteem. A

correspondent sends us the following:—"You, and many of your readers, will be sorry to hear of the decease of an old and consistent Liberal, that of Mr. Charles Childs, of Bungay. His death was preceded by spinal paralysis, and he survived for a few days only after the attack. The name of Childs became well known through the length and breadth of the land from the refusal of the late Mr. John Childs (father of the deceased) to pay Church-rates. His case occupied an entire sitting of the House of Commons. Sir Robert Peel, in the style of a modern Prime Minister, tauntingly described him as the 'Bungay Martyr.' From that time, however, the question of the non-payment of Church-rates assumed a more tangible and formidable shape, and, unquestionably, the stand and the sacrifice made by the late Mr. John Childs greatly accelerated the abolition of that obnoxious impost. The printing establishment of which the deceased has for some years been the sole representative has been in existence for a century, in connection with the great London booksellers, and during the whole time given employment to a considerable number of persons, and added to the welfare of the town of Bungay. He was chairman of the Bungay School Board, and in that capacity has had to sustain a considerable amount of annoyance on which this is not the time and place to dilate. The deceased was a man of scholarly and literary attainments; and, though somewhat formal, he was of a generous, kindly, and sensitive nature. Although a conspicuous Nonconformist, he will be regretted by a large circle, without reference to party or sect, and deeply lamented by his personal friends. He is gone, and his place will not be supplied in the town of Bungay."

Epitome of News.

The intention of Her Majesty to leave Windsor for Osborne, has for the present been abandoned.

The Prince of Wales has declined, on advice, to accept the presidency of the British Committee intended to co-operate with the association formed under the presidency of the King of the Belgians for the purpose of promoting the exploration and improvement of Africa.

It is stated that the Prince of Wales is about to remove from Marlborough House to South Kensington, where it is understood that His Royal Highness has property of considerable value and extent, originally secured through the foresight of the late Prince Consort at the time Her Majesty's Commissioners for the Exhibition of 1851 made their excellent land investment in that pleasant suburb.

The Duke of Connaught is likely to succeed the Hon. Colonel Theisger as commandant of the garrison at Shorncliffe.

The Address in the House of Lords in reply to the Queen's Speech will be moved by Lord Grey de Wilton and seconded by the Earl of Haddington.

The Address in the House of Commons will be moved by Lord Galway, M.P. for North Nottinghamshire, and seconded by Mr. Torr, M.P. for Liverpool.

A letter from Lord Salisbury, dated from Pera, was read on Wednesday, at the Hertford Quarter Session, resigning the chairmanship of the bench. Besides the fact of other pressing duties, the marquis stated that his health is not so strong as it used to be, and that he felt increased difficulty in bearing the strain of extra work.

The report is spread that the noble lord will, if he returns successful from Constantinople, be made a duke, and succeed Lord Beaconsfield as Premier. Of course this is mere idle speculation.

On Friday night the Dean of Westminster entertained at a conversazione, in the Jerusalem Chamber and the private apartments of the deanery, a number of members of the Working Men's Club and Institute Union, of which he is president. Mr. Hodgson Pratt, Chairman of Council, was present, and an agreeable evening, enlivened by the singing of the Abbey choir, was passed by the numerous company.

The explanation given of the alleged hoax by which Her Majesty's ship Goshawk was recently despatched to Gibraltar from Queenstown is that the telegraph clerk mistook the word "Galway," written by the Secretary to the First Lord of the Admiralty—perhaps not too legibly—for "Gibraltar."

An appeal has been made by the Lord Mayor in aid of the distress caused along the banks of the Thames by the overflow of the river. Meanwhile an official from the Mansion House has been directed to distribute 100*l.* amongst those who most urgently require assistance.

The Rev. Richard Cobbold, rector of Wortham, Suffolk, the author of "Margaret Catchpole" and other works, died on Friday night, aged eighty years.

A conference was held at Birmingham on Friday, attended by representatives from Manchester, Liverpool, Leeds, Bradford, Newcastle, Derby, Bristol, Leicester, Worcester, Coventry, Kidderminster, Swansea, and other towns, at which it was resolved that application should be made for the loan of examples selected from the national galleries and museums for exhibition in museums established by municipal corporations.

At a special meeting of the Metropolitan Asylums Managers on Saturday it was stated that, although the managers had provided 881 beds for small-pox

patients at the hospitals under their management, they had been obliged to refuse nearly 200 other applications for admission during the seven days. It was determined to take premises in Dod-street, Limehouse, at a rental of 2,000*l.* for a year, on the condition that a clause in the agreement, indemnifying the proprietors of the premises against any legal proceedings that might be taken against them should be expunged. These premises, it was stated, could be fitted up for the purposes of an hospital in a fortnight at a cost of 1,800*l.*

Sir A. Bazalgette on Friday read a report on the Thames inundations to a meeting of the Metropolitan Board of Works. He declared that the Thames Embankment had nothing to do with the floods, and said that an expenditure of small sums by owners of river-side property would protect it from similar visitations. This course would be quicker and cheaper than an Act of Parliament. The board resolved that the report be printed and circulated.

The Wadsley tombstone case has now probably been heard the last of by the public. The trustees of the deceased cricketer, Keeton, had carved upon his gravestone a bat, ball, and stumps, and had only asked the vicar to allow an inscription. The vicar accuses the trustees of having broken faith with him, but says he shall not take any action in this particular case.

Sir James Hope will preside over an Admiralty Commission to inquire into the outbreak of scurvy among the members of the Arctic Expedition.

The general depression throughout the country has gladdened the hearts of the recruiting sergeant. The *Army and Navy Gazette* reports that about 30,000 men have entered the army during the past year, and that there has been a very satisfactory—almost an extraordinary—impetus given to recruiting within the last few weeks.

At a special meeting of the Cork Farmers' Club on Saturday, at which several members of the House of Commons were present, some of the speakers asserted that Mr. Gladstone's Land Act had entirely failed to settle the question of land tenure, and that the only remedy was afforded by Mr. Butt's bill introduced last session, which gives the tenant fixity of tenure, fair rent, and free sale.

Fifteen cabmen's shelters have been erected in the West of London, all of which are said to be self-supporting.

The widow of a farmer named M'Coll has recently died at Dumbarton, aged 102 years. Deceased lived to see forty grandchildren, and seventeen great grandchildren.

A town meeting was held at Birmingham on Wednesday for the purpose of deciding upon the most fitting tribute to the memory of the late George Dawson. The mayor presided, and there was an influential attendance. On the motion of Alderman Chamberlain, M.P., seconded by Mr. Thomas Lloyd, it was resolved that it was desirable to recognise and perpetuate the memory of the great and long-continued services rendered not only to the borough, but to the community at large, by the public life and labours of the deceased gentleman. On the motion of Mr. R. W. Dale, it was resolved that the memorial should take the form of a statue in the first instance, the balance of the fund to be devoted educational purposes. A committee was formed, comprising Churchmen, Nonconformists, Jews, and Roman Catholics.

The two silly youths who recently put a coat of paint on the statue of the late Lord Derby at Preston were on Friday sentenced to pay the costs of the prosecution, the cost of restoring the statue, and the amount of the reward offered for the detection of the offenders (20*l.*), and also to find sureties for their future good behaviour.

A fracture has been discovered in the steel lining of the eighty-ton gun. The thickness of the steel at the point of injury is about four inches; and the crack, which is at present scarcely perceptible, is situated at some distance from the powder chamber, and is of small extent. The fracture will not interfere with the conclusion of the experiments against the armour-plate at Shoeburyness.

A third life-buoy marked "Great Queensland"—the name of the missing Australian trader—has been picked up in the English Channel.

The Rev. David Roe, a Wesleyan minister at Hereford, has been committed for trial charged with committing perjury in a County Court action in which he was the defendant.

Professor Leone Levi, in a letter to a contemporary, points that while in 1860, with a population of 19,900,000, the number of persons committed for drunkenness in England and Wales was 88,361; in 1875, with a population of 24,000,000 the commitments were 203,886.

A ship named the *Ida*, of between 500 and 600 tons burden, went ashore at Brighton on Saturday, nearly opposite the Grand Hotel. The captain and his crew of ten men were rescued by means of the rocket apparatus, the lifeboat, and other boats; but unfortunately a rocket, with no line attached to it, lying on the beach, where some thousands of persons had assembled, unexpectedly exploded, and the full force of the twelve pounds of powder contained in it struck Mr. E. H. Jones, of Regent-street, London, and inflicted injuries of which he died yesterday morning.

Some excitement was occasioned on Friday in the neighbourhood of the common, Southampton, by the fact of a young bear being at large. The animal, a brown Russian, about nine months old, had been recently purchased of a naval officer by the landlord of the Basset Hotel, who allowed it to run loose in a stable at the rear of the premises. It

escaped thence by nosing open a window-flap, and got on the common, where it was chased for some hours, taking refuge in a tree, and being ultimately captured in a turnip-field after it had been stunned by blows from sticks and poles.

American beef, though not of superior quality, was sold by retail in Smithfield Market, London, on Saturday at 6*d.* per lb. without bone. Owing to the rough weather prevailing in the Atlantic the consignments to the metropolitan meat markets last week were not large.

In Glamorganshire the rapid spread of canine madness is causing much alarm, six mad dogs having been shot in Cardiff within a few days.

A butter merchant was fined 5*l.* and costs at Huddersfield, on Friday, for selling "butterine."

A large farmer at Blacko, with typhoid in his house, has been supplying milk to a large number of people at Barrowford, and there are now fifty cases of typhoid fever at Barrowford, near Burnley.

A Cabinet Council was held on Monday in Downing-street, and was attended by all the Ministers, except Lord Salisbury.

A REMEDY FOR DRUNKENNESS AMONG WORK-PEOPLE.—There is an interesting letter in the *Times* from Messrs. H. R. Williams and Co., wine merchants, of Lime-street, giving an account of an experiment they have tried during the last year, with a view of helping their men to keep sober. The letter is one which deserves to be studied by all employers of labour. The theory on which the experiment is based is that drunkenness comes mainly from a habit of resorting to public-houses, and that this habit is contracted almost as a matter of necessity by workmen having nowhere else to go to during their dinner-hour. To remedy this the firm provided a dining-room and reading-room, and a boiler in which to cook potatoes. Here the men and boys now take their dinners, and as a result of the corporate feeling promoted by intercourse with one another during the meal, they have formed among themselves a library fund, out of which newspapers and magazines are provided for the reading-room, and a deposit and loan-bank to which last year a large proportion of the workmen, and this year all of them, are subscribers. The result, as stated by Messrs. Williams, is that, so far as they know, there has not been "a single instance of indiscretion or excess or anything approaching it in the matter of drink during the whole of the last year. Not a boy or man has been absent without leave, and every one has been in his place on the morning following our national holidays." This last-mentioned fact is especially worth the attention of employers. Probably all that Messrs. Williams have spent, either in the sacrifice of space or of subscriptions, has been more than repaid them by the amount of work they have got done during the days that follow the three bank holidays. It is a common complaint with employers that their men are either absent or useless during the greater part of Christmas, Easter, and Whitsun weeks. The habit of drinking too much, which is formed on working days, becomes irresistible on holidays. When men cease to find their pleasure in the public-house during their dinner-hour, there is at least a chance that they will not go to the public-house to look for it when they have a day instead of an hour to themselves.—*Pall Mall Gazette*.

TONIC SOL-FA COLLEGE.—The Christmas and New Year's meetings of this college have just been concluded at the Literary Institute, Aldersgate-street. Among those who took part in the proceedings, by reading papers, delivering addresses, or performing music, were Mr. Curwen, Mr. A. J. Ellis, F.R.S., Rev. E. P. Cachemaille, M.A., vicar of St. James, Muswell-hill, Mr. Proudman, conductor of the Tonic Sol-Fa Prize Choir, Mr. McNaught, R.A.M., teacher of music in Homerton Training College, Messrs. Evans, Miller, and Dobson, Inspectors of music to the School Boards of London, Glasgow, and Birmingham respectively, Mr. Venables, conductor of the South London Choral Association, Mr. J. S. Curwen, R.A.M., Mr. Arnold Kennedy, M.A., Professor Kennedy, of University College, London, and Mr. Griffiths, secretary of the college. The audience consisted of teachers and students, and the subjects discussed were chiefly of a practical kind, including voice-training, the classification of voices in choirs, the elementary teaching of the pianoforte, the musical training of pupil teachers, conducting, and the various appliances of the tonic sol-fa method. There were also lectures illustrated by music on the musical form of the rondo, minuet, and sonata, on Wagner, and on the employment of modern harmony in congregational music. At the first meeting the corporate seal of the college was attached to the conveyance of a piece of land at Forest Gate, which had been bought for the purpose of erecting buildings which are imperatively needed for the classes conducted by the college. A suburban situation has been preferred for the site, as the students come to London for their term of study, and need a quiet place where lodgings are cheap, and one which is at the same time easily accessible from London, where many of the teachers reside. Mr. Seward, musical trainer of the Jubilee Singers, was present at the meetings, and announced that he had become convinced of the value of the tonic sol-fa method, which he had for some time been studying. He felt it to be just what was wanted in the education of the black people. This announcement was received with loud cheers by the meeting.

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WEDNESDAY, JANUARY 10, 1877.

SUMMARY.

THE Conference on the Eastern Question continues to sit at Constantinople, but makes no progress. The attitude of resistance to the proposals of the Powers taken up by the Turkish Plenipotentiaries has been so far relaxed that they have consented to consider them, but the demands made upon the Porte are again and again declared to be unacceptable in substance and tendency. There have been stormy scenes, in which Lord Salisbury and Count de Chaudordy took part, but in compliance with the wish of the French delegate, the Turkish counter-proposals have been discussed. Everything in the shape of a real guarantee is strenuously resisted by Saffet Pasha, and the rejection of all safeguards, such as an International Commission, is justified on the plea that it is an infringement of the new Constitution, which Midhat Pasha has set up! Perhaps the most authentic news on the subject is supplied by the Russian Agency telegram, which indicates that Turkey is anxious to treat with Russia alone, and says that at Monday's sitting the European delegates adhered to their programme, and that the Porte asked for an adjournment till this day. "If its reply is a refusal, as probably it will be (says the St. Petersburg telegram), the Ambassadors of the six Guaranteeing Powers will leave Constantinople. Lord Salisbury has chartered the Austrian Lloyd packet *Aguila*. Nevertheless, the course of negotiations is not yet considered as exhausted." The suspense cannot be of much longer duration, and the statement that Lord Salisbury will be in London in time for the

opening of Parliament indicates that some decision will be reached before that time.

The magnificent promises contained in the new Charter promulgated by the Sultan must be read by the light of current events. In Bulgaria outrages by the dominant Moslems upon the population are still of frequent occurrence, and it appears that Cheket Pasha, one of the criminals concerned in the massacres, whom Lord Derby denounced by name in his memorable despatch, has been acquitted by the court appointed to try him, and, like all the other high officials who instigated those outrages, is to go scot free.

The approach of the Parliamentary session has awakened political activity at home. This morning's papers contain the reports of speeches delivered by Sir W. Harcourt at Oxford, Mr. Fawcett at Hackney, Sir Charles Dilke at Chelsea, and Mr. Chamberlain at Leeds. Each dealt more or less with the uppermost topic of the hour, and the senior member for Oxford was especially severe in his condemnation of the Eastern policy of the Government, who have grievously mismanaged the foreign affairs of the country, and are rapidly declining in popular favour. The address of Mr. Chamberlain, which we are enabled to give at some length, was mainly taken up with national education and disestablishment—questions intimately associated; and in accordance with the spirit of the hon. member's speech a resolution was unanimously adopted at a very crowded meeting which rejoices "in the unmistakable evidences of the rapid growth and ripening of the public sentiment on the subject of the disestablishment and disendowment of the State Church," and expresses the hope "that ere long the leaders of the Liberal party will be constrained to deal with the question as one no longer outside the sphere of practical legislation." As to the measures which will be introduced by the Government when the Session opens, we hear but little, but the Bishop of Carlisle informs his clergy that legislation on the Burials question is to be expected, and there is the prospect of University reform being dealt with in a single bill, which bill is expected to be an improvement on that of last session.

We give elsewhere some account of the Sunday disturbances at Hatcham, now of weekly occurrence, and the novelty of which is that the lawless vagaries of Mr. Tooth and his friends with closed doors are protected by the police, the agents of the law. The scandal has become intolerable, and seems likely to lead to scenes of even greater excitement and riot. A Protestant Defence League for "taking active measures" has now been formed, and is to hold an open-air meeting at Hatcham on Saturday afternoon, for the purpose of forcing an entrance into the church, "at all costs short of breaking the law"—a difficult proviso! Lord Penzance is to be memorialised, praying him to take immediate action against the Rev. A. Tooth. But if there be, as is said, a flaw in the Public Worship Act which stays his hand, Lord Penzance is powerless to give effect to his recent decision.

During the past week a number of provincial School Board elections have taken place, the result of which in nearly every case has been favourable to the cause of undenominational education; conspicuously so, it will be seen, at Leicester, Sunderland, Tynemouth, Darlington, and Dewsbury. The example set by the supporters of School Boards in London has been generally followed in the country.

Although a joint committee of Congress is sitting to devise some means of settling the difficulties that have arisen in connection with the recent Presidential election, the Democrats of the Southern States are not disposed to await the decision of that body. In South Carolina there are two governors and two legislatures. At New Orleans (Louisiana) an analogous state of things prevails, but here the mass of the white population is on the side of the Democratic party, who have organised a white militia. That force has taken possession of every public building in the city except the State House, where the Republican Governor, Mr. Packard, and his officials are barricaded, but on the point of capitulating to the predominant party. There have been imposing demonstrations in connection with these events, but no collisions between the rival sections.

THE RUSSIAN BUGBEAR.

If the reopening of the Eastern Question and the meeting of Plenipotentiaries now sitting at Constantinople should have no other effect, it has already sufficed to dispel that alarm relative to the ambition, and aspirations, and resources of Russia, which has to so large an extent prevailed in England, and upon which not a few of our politicians, the Prime Minister included, have been in the habit of trading.

This in itself is a great gain to ourselves and to Europe. Those Englishmen, who are disposed to jump at hasty conclusions, and to listen with open mouth when a Beaconsfield utters blustering threats against the Muscovite nation, or who read with nervous trepidation the alarmist articles of philo-Turkish writers as to the terrible designs of the Czar, must now be completely reassured. They must long since have discovered that there are physical and social and moral obstacles in the way of that policy of aggrandizement which will, for many a year to come, make Europe at ease as to the intentions of Prince Gortschakoff and his Imperial master, and this may almost reconcile them to the spectacle which is now to be seen at Constantinople of a cordial co-operation between the Russian and British Plenipotentiaries.

We have lately been told—and curiously enough the information has been mainly supplied through the medium of newspapers most prone to indulge in panic—that the great Northern Power is inherently weak; that the supposed omnipotence of the Czar rests on a very fragile basis; that the rapid conquests and immense extension of Russian territory in Central Asia are a source of weakness and a chronic drain upon the resources of the Empire; that Russia is honeycombed with secret societies, which more or less endanger the present régime; and that frequent wars, the unsettled state of affairs, and the prevalence of over-speculation, have disordered the finances, and threaten national bankruptcy. There seems to be no doubt that these statements are to a large extent true. Added to these causes of anxiety to the Government of St. Petersburg has been the rapid growth of popular enthusiasm on behalf of the emancipation of the Slavonic races, which, though at first encouraged by the Court, has almost passed beyond the control of official influence. Still more serious are the revelations which have, from time to time, been made of the inefficiency and bad equipments of the military forces of Russia. Those vast armies which we have been accustomed to regard as a danger to the peace of Europe, and adequate to give effect to any aggressive policy upon which Russian statesmen may decide, turn out to be an instrument which cannot even be relied upon to invade the Turkish provinces with any certain prospects of a successful campaign. Authentic reports of the 150,000 men now quartered in Bessarabia along the banks of the Pruth represent them as ill-adapted to enter upon an offensive war, and unable to move forward by the perilous route which would bring them to the Balkan mountains without the certainty of terrible hardships and losses.

Whether or not there is any exaggeration in these statements, there is abundant proof that Russia is loyally co-operating with the other European Powers in striving to effect a pacific solution of the Eastern Question. Her warlike preparations, and the sending of an imposing force to her southern frontier, may have been a great mistake, arising from miscalculation of the effect likely to be produced upon the Porte by such a military demonstration. But the fact remains that the Government of St. Petersburg have atoned for this error, not only by adhering to the united programme of the Guaranteeing Powers, but by abandoning one after another their own exclusive demands. It matters little to the ultimate result whether the immense concessions of Russia in the Conference at Constantinople were extorted by the fear of being left in an isolated position, or by the desire to bring about a pacific settlement. There is no reason why we should not heartily rejoice in the fact, whatever the agency by which it has been brought about.

Recent events encourage the belief that the check put upon the aggressions of Russia—if we assume with some of our papers that she has all along had sinister objects in view—is not temporary but permanent. Her policy is controlled and restricted by Germany. The recent declarations of Prince Bismarck, though couched in the most friendly and cordial language towards the Czar, must have sent a cold shiver through the heart of Prince Gortschakoff. The sting of the German Chancellor's speech in the Reichstag was contained in the covert suggestion that whatever course Russia might pursue in endeavouring to bring about a solution of the Eastern Question, she would not be allowed to take possession permanently of Turkish territory. Under the influence of this intimation the scheme for the occupation of Bulgaria fell to the ground, and ever since General Ignatieff has scrupulously acted with, and indeed followed in the wake of, the Plenipotentiaries of the other Powers.

It remains to be seen whether the Berlin Cabinet will be satisfied with having held Russia in check, and preventing her from commencing a war of aggression. The attitude of

determined resistance of the Porte to the demands of the Plenipotentiaries may be explained either by its conviction that neither Russia nor any other Power will attempt to enforce them, or by occult influences which have encouraged its obstinacy. Rivalry or jealousy among the Powers represented at the Conference at the eleventh hour would necessarily and effectually frustrate its work. If it be true that the German Ambassador has been recalled, that diplomatic assembly will be a signal failure, and the laborious efforts to bring about a settlement of the Eastern problem may prove abortive from the fear of Prince Bismarck of a rapprochement between France and Russia. In that event the question will enter upon a new phase, the ultimate issues of which cannot be foreseen.*

A GERMAN VIEW OF LONDON.

LONDON, notwithstanding its cosmopolitan character, is in many respects peculiarly and intensely English. The coal-smoke, vomited from a hundred thousand chimneys, gives to its skies the comfortable sadness of the national disposition. The grim setness of purpose with which its inhabitants hurry hither and thither, as though issues of life and death depended upon the saving of five minutes, betrays the happy mixture of Puritanism and enterprise which has played so large a part in our history. The Englishman's ostentatious preference of dingy usefulness to sentimental grace, together with the odd tenderness which occasionally sacrifices both to inane tradition and custom, are well displayed by the horrid ugliness of nearly all London streets, and the patient tolerance of ill-savoured omnibuses, and Temple Bar on crutches. The interesting variety of pavements to be met with between Charing Cross and the Bank suggests the national hatred of uniformity. And the chaos of local governments reveals the vestrydom that is so prominent a power throughout the land. It is scarcely to be expected, then, that any one but an Englishman should appreciate London; and as a matter of fact, foreigners rarely do. The Frenchman finds it *ennuyant*; the German regards it as the world-centre of all Philistinism; the American pictures its gloom as haunted by the ghosts of exploded ideas. But there is no rule without an exception, and a letter written by Dr. Petermann to the *Kölnische Zeitung*, concerning the virtues and attractions of our metropolis, has given a pleasing titillation to the self-consciousness of the Cockney world.

Dr. Petermann does not write without ample opportunities of knowledge. Some time ago—years enough to make a great change in the appearance of modern cities—he was a constant resident in our midst, and after a long absence he has lately visited London again, to consult with certain irrepressible Arctic devotees as to the feasibility of another expedition to discover the North Pole. One advantage he considers London to possess as a starting-point, which would scarcely appear flattering to an Italian or a Spanish patriot. He says that after being accustomed to the London skies, a voyager may well be prepared to dispense with the sun for six months at a time. But most of his criticisms are so laudatory that we can well pardon his objection to our climate. We are not sure whether his visit coincided with the commencement of the forty days and forty nights of rain, that seem to threaten a very practical illustration of the truth of the Mosiac account of the Deluge. If so, he has good excuse for thinking that, so far as the weather is concerned, our case is hopeless. But use is second nature; and we confess to much sympathy with the patriotic British tar, who, on plunging into a pea-soup fog at the mouth of the Thames, after cruising for a year under the monotonous blue of the south, exclaimed to his comrade in language more hearty in feeling than proper in form, "Here we are again, Bill; that's your sort, none of your — blue skies here!" But, notwithstanding its fogs and clouds, and mud and soot, Dr. Petermann has faith to believe that "London will yet be a beautiful town." It seems to have been the extraordinary transformation scene on the Thames between Blackfriars and Westminster, which inspired him with this prophecy. And we do not wonder at it. The view to any one walking towards Westminster is really imposing. The noble river front of Somerset House, the grace and strength of Waterloo Bridge, the sweep of the Embankment, with its massive parapet, and the dim group of imperial towers at the other end, seen to most advantage at a distance

* There is no confirmation this morning of the statement that Baron Werther, the German Ambassador, has been recalled, but Midhat Pasha is stated to have informed Lord Salisbury in their latest interview that his resistance of the demands of the Powers was encouraged by Germany.

which hides all frippery, form a picture which in its own style has few rivals in the world. It must, however, be frankly admitted that in the contemplation of this picture a traveller who happens to be blind on the left side has considerable advantage over two-eyed companions. The dreary wharves on the Surrey side, which periodically threaten the Lambeth people with a watery grave, are a most dismal contrast to the northern side. Frenchmen would not tolerate it. But after all there are some things to which we may, without Pharisaism, thank Heaven that we are not as Frenchmen. Seriously, however, "beautiful" will hardly ever be the word to apply to London. It may become grand, stately, impressive—anything you like that comports with gloom. But to be beautiful, any scene, whether in town or country, needs glittering sunlight, or a flood of moonlight, to gladden the eyes. And London will never have that, until we give up burning coals; by which time the New Zealander will be on his way to take his sketch—immortalised before it is made—of the ruins of an old world city.

Improvement in appearance is one of the least of Dr. Petermann's reasons for congratulating his London friends. He finds "the streets more convenient, more free from danger, more pleasant, more refined, more decorous, than formerly." But really, when our kindly critic tells us that these streets "have the best pavements and trottoirs in the world," we are compelled to suppose that international susceptibilities have not permitted him recently to renew his acquaintanceship with Paris. When he next takes an omnibus down Ludgate-hill, if his opinion of wood pavement is not shaken out of him, his feelings must be very different from ours. As to facilities of locomotion in London we do not wonder that he grows enthusiastic. Hansom cabs are in themselves a triumph of civilisation, only it unfortunately does happen occasionally that the influences which have developed horse and cab seem to have had an inverse effect upon the man that drives them. We do not wish to slander any class of our fellow-countrymen. But in truth cabmen are in one respect like women. They are generally excellent. But when they do happen to take a wrong turn—heaven help the fare! We are truly astonished to learn that the cooking is so good in London as to throw foreign cuisines into the shade. Perhaps a pocket better lined than most of us possess is needed to obtain the *entrées* to the favoured haunts of cooking genius. It is certainly one of the last virtues we should have expected a foreigner to discover in England.

Gladly do we note, in conclusion, our visitor's appreciation of the English Sunday. The welcome contrast which its quietness affords to the unceasing energy that fills almost day and night of the week, the silence of the markets, the stillness of the city, the delicious relief from the postman's knock, seem to have awakened in his mind unpleasant recollections of the misuse of the day in his native land. Let us hope that a wise liberality in removing merely vexatious restrictions, a reliance on good feeling rather than on law, perhaps the suppression of the publican's monopoly, and loyalty to the grand traditions of the nation's religious life, may preserve to us for ever a blessing, which only the alliance of beer and bigotry can endanger.

THE RECENT RAILWAY ACCIDENT ON THE GREAT NORTHERN RAILWAY.—The coroner's jury at Arlsey returned the following verdict on Friday afternoon:—"We are of opinion that Thomas Pepper and John Lovell, the driver and fireman of the 2.45 express on the 23rd ult., met their deaths by jumping from the engine of the said train at Arlsey; that Lucy Thompson, Abigail Longstaff, and Maurice Michael, passengers by the 2.45 express, lost their lives on the 23rd, at Arlsey, in a collision occasioned by the neglect of the driver to observe his signals, and at that time the inefficient carrying out of the block system on the Great Northern Railway. We beg further to say that in our opinion Philip Walters, the stationmaster, William Graves, the signalman, and the other servants of the company at Arlsey are exonerated from all blame in the matter, as they did all they could under the regulations which they worked." Captain Tyler read his report prepared for the Board of Trade to the jury. The report censured some of the company's regulations, for rather the absence of regulations, for working the block system; and Mr. Henry Oakley, the general manager of the Great Northern Railway, who was one of the witnesses, said that the lesson taught by the accident should not be disregarded, and he detailed some very important emendations and extensions of the absolute block system which had been introduced by the directors since the previous sitting of the jury. Before the court closed the foreman said that the jury wished publicly to thank those medical gentlemen who had so kindly and promptly rendered aid to the wounded at the time of the accident.

Literature.

"THE MAKERS OF FLORENCE."

Mrs. Oliphant does not pretend to such fulness of treatment as would exhaust her subject. She has been wiser to choose only the side of Florentine life in the middle ages, which has most attraction for her. It has been well said that the same qualities which have combined to make her powerful as a novelist prevail here; and that the same need for contact with the *outré*, ascetic, and intensely spiritual in human character to stir fully her curiosity and her enthusiasm, is as manifest in these sketches as in her most finished fictions. This is largely true; but Mrs. Oliphant succeeds where, considering the vast amount written on Florence during recent years, she might very easily have failed, simply because she is sympathetic, imaginative, and inclined to accept only what falls in with her own moods. Her "Makers of Florence" is, strictly taken, not historical, but claims that large allowance which must be yielded to biographical study professedly sympathetic. Biography without enthusiasm would soon become a dreary *caput mortuum*. Mrs. Oliphant acts on this maxim, and demands a certain amount of sympathy as a pre-requisite—else it will not improbably fall out that the omissions which her method has rendered necessary will become all the more irritating in that she cannot afford but to glance sometimes at the types between whom and her favourites a great gulf is fixed in her mind. She is keen as to the distinction between a God's side and a "devil's side" in that brilliant but divided Florentine life. She sets aside the politicians, for the most part—including the Medicis and Machiavelli—no less than the greater merchants, who also were princes; and she concentrates her imagination on the poets, painters, sculptors, architects, and ascetics, who did so much to glorify Florence. She divides the book into six sections. In the first, she sketches Dante with a good deal of life and originality; and though having evidently made extensive researches, not burdening the page with documents. In the second, she presents to us "The Cathedral Builders," including Arnolfo, Giotto, Ghiberti, Donatello, and Brunelleschi. In the third, we have a typical man under the title of "A Peaceful Citizen"—that is, Agnolo Pandolfini, a kind of Florentine Izaak Walton, with a dash of refined Paganism crossing his mediæval Christianity. He is set forth by Mrs. Oliphant with delicate and delicious touches—many quaint and characteristic bits being given by her from his writings—for he was an author, too; and Mrs. Oliphant implicitly accepts as his some writings over which critics have disputed. Then comes the most masterly section of all, "The Monks of San Marco," which contains some of the most skilful writing in the book; Fra Angelico and Savonarola being sketched with more than her usual felicity, and with a refinement and subtlety of insight which do much to reduce to simplicity the complex and contradictory elements to be found in their characters, that of the latter especially. Then comes the "Piagnoni Painters," with some fine and deeply appreciative glimpses; and lastly "Michael Angelo," who worthily winds up the volume. We cannot hope in the short space at our disposal to deal exhaustively with a work whose every page might almost claim remark. We will simply advert to one or two isolated points which have struck us in the reading, and add to our remarks some illustrative extracts.

With regard to the "Cathedral Builders," the sketch of Giotto is masterly, but it strikes us forcibly that Mrs. Oliphant has exaggerated very much the element of rusticity in Donatello, though she has thereby gained a fine effect in the contrast with the others who figure under this head, especially Filippo Brunelleschi—that strange but ugly genius—who is put before us by a touch or two in the midst of the struggles by which he reached his fame:—

So profound were his researches that he was called the *treasure hunter* by those who saw him coming and going through the streets of Rome—a title so far justified that he is said in one instance to have actually found an ancient earthenware jar full of old coins. While engaged in these studies, his money failing him, he worked for a jeweller, according to the robust practice of the time, and after making ornaments and setting gems all day, set to work on his buildings, round and square, octagons, basilicas, arches, colossiums, and amphitheatres, perfecting himself in the principles of his art. In 1407 he returned to Florence, and then there began a series of negotiations between the artist and the city, to which there seemed at first as if no end would come. They met and met again, assemblies of architects, of city authorities, of competitors less hope-

ful and less eager than himself. His whole heart, it is evident, was set upon the business. Hearing Donatello at one of these assemblies mention the Cathedral at Orvieto, which he had visited on his way from Rome, Filippo having his mantle and his hood on, without saying a word to anyone, set straight off from the Piazza on foot, and got as far as Cortona, from whence he returned with various pen and ink drawings before Donatello or any one else had found out that he was away. Thus the small, keen, and determined, ugly artist, swift and sudden as lightning, struck through all the hesitations, the consultations, the maunderings, the doubts, and the delays of the two authorities who had the matter in hand, the Signoria and the Opera, as who should pay the working committee, who made a hundred difficulties and shook their wise heads, and considered one foolish and futile plan after another with true burgher hesitation and weariness.

And very powerfully does Mrs. Oliphant tell how, after Filippo was appointed along with Ghiberti, he found the companionship so uncongenial that many were the devices resorted to to try to rid himself of it.

The sketch of Savonarola, the lengthiest next to that of Dante, is also the most ambitious and successful, to our mind. Mrs. Oliphant brings to this task a truly prepared mind—educated to nicest interpretation. We think, however, that she exaggerates the power of Savonarola in practical politics, and we hardly think that, even in the circumstances she supposes, Savonarola could have helped to rule Florence so happily as he fancies. Her *rationale* of his later conduct is one that must prove attractive, even fascinating, to many who have wondered and pondered over the latter days of the great Florentine preacher. She writes:—

It is not my business to explain how such a man, in the full plenitude of his genius, should be able to believe devoutly, and with his whole soul in miracles, in spiritual communications, to himself or others, in visible interpositions of Divine power, and a perpetual supernatural intervention in the affairs of the world. All the influences of the age favoured his belief, and the greater part of his contemporaries fully shared it; yet these facts are not necessary, it seems to me, to make that faithfully credible, however incomprehensible. Five hundred years later, in the nineteenth century, Edward Irving, a man of kindred mind, believed as fervently, as undoubtingly as Savonarola, looked for miracles as he did, and received with full faith various miraculous occurrences which (he thought) proved the justice of his expectations. Irving has been explained like Savonarola, and even in a less worthy way. We have been told that mere vanity, and a mad desire for popular favour, moved the one just as we are told that love of power actuated the other. These lower qualities are supposed to supply the interpretation of their characters, the *fin mot* of the enigma, the solution of all that is mysterious and unlike other men in them; while at the same time they provide that "complexity" in which the modern imagination delights. For my part, I cannot but think that the simpler view is not only much truer, but far more helpful to us in our endeavours to understand such men. The moment we can believe and realise that all they said was to themselves absolutely true, that their faith was what they describe it to be, that their hopes, expectations, and motives, were such as they constantly and unvaryingly professed—their complexity of character may indeed suffer, but they themselves become infinitely more comprehensible. The number of such men is few, and their fate is seldom encouraging to any who should, of set purpose, take up the mantle as it falls from their shoulders.

On these points opinions may somewhat vary; but most readers will agree with Mrs. Oliphant in the words with which she closes her sketch:—

The shadow of him still lies across those sunny squares, and the streets through which, in triumph and in agony, he went upon his lofty way, and consecrates alike the little cell in San Marco and the little prison in the tower and the great hall built for his great Council, which in a beautiful poetical justice received the first Italian Parliament, a greater Council still. Thus, only four hundred years too late, his noble patriotism had its reward. Too late! though they do not count the golden years in that land where God's great servants wait to see the fruit of their labours—and have it, sooner or later—as the centuries come and go.

The sketch of Fra Angelico is most tempting for extract; for Mrs. Oliphant reveals a fine vein of sympathy with that saintliest of all the Italian painters. We must content ourselves with this short, but characteristic, extract from the book of that "type and emblem of the good burgher"—Agnolo Pandolfini. "Very simple," says Mrs. Oliphant, were the maxims of his religion. "How," ask Carlo, Pandolfo, and the rest, how do you preserve the soul to God?"

AGNOLO. I do this in two ways. One is to keep as much as I can, my heart, nor ever disturb it with anger, hate, or any covetousness; because the pure and simple soul is always pleasing to God. The other method is to keep myself as much as I can from ever doing anything, upon which I have a doubt whether it is good or evil, or which I may repent of having done.

CARLO, GUNNOZZO. And you think this enough?

AGNOLO. I believe that it is enough: since I have always understood that those things which are good and true are also clear and comprehensible in themselves, and therefore ought to be done; but those things which are not good are always found to be entangled in perplexity and ambiguity by some pleasure and desire, by some corrupt intention, and therefore ought not to be done, but avoided. Follow the light, flee from the darkness. The light of our actions is in their truth and goodness, which extend and grow with our well-doing, with our good reputation, with our good name. Nothing is more dark in the life of man than ill-doing, fear, error, infamy: nothing is so gracious as virtue, goodness, and beauty.

* *The Makers of Florence: Dante, Giotto, Savonarola, and their City.* By Mrs. OLIPHANT, author of "St. Francis of Assisi." With portrait of Savonarola, and numerous illustrations. (Macmillan and Co.)

Said we not rightly that in Pandolfini we have a Florentine Walton with just a little dash of easy material paganism? How simple, quaint, and clear he is. He too "felt thankful for his food and raiment, the rising and setting sun, and the singing of larks"—"one of the lovers of peace and quiet and goodness."

Mrs. Oliphant's book is one of varied interest, full of picturesque and powerful writing, of fine insight, and subtle constructions of motive and purpose. Nor should we forget to make mention of that wonderfully fine steel portrait of Savonarola—so sweetly natural that one feels it must be like—and of the very finished woodcuts which are spread plentifully through the beautiful volume.

THE MAGAZINES FOR JANUARY.

The *Contemporary Review* opens the new year with a number in which the main interest is theological. This lies in three articles such as would scarcely perhaps be published together in any other magazine in the world. Mr. W. H. Mallock contributes a paper on "Modern Atheism and its Attitude towards Morality," the main purport of which is to show that atheistic loyalty to the moral law stands convicted of inconsistency, and necessarily implies the theological belief ignored. Mr. Rhys Davids on the other hand gives us an article to prove that the atheistic Buddhists have much higher moral conceptions than are possessed by most Christians. And to complete the paradoxical trilogy, Professor Clifford undertakes to show, not quite explicitly, but by a very evident implication, that no theological belief at all is possible except at the expense of loyalty to truth and of our duty to the generation in which we live. Atheism has therefore in this number two votes to one. But let us not be alarmed. The word is a very dreadful one; but it is really very vague in meaning; and it has been maintained not without plausibility that no such being as an atheist ever did or could exist. Mr. Mallock himself seems inclined to that opinion; for he maintains that in their homage to goodness for its own sake professed atheists imply deeply seated in their own feelings the positive faith that they disown. There is that also in the coldly sublime self-surrender of the Buddhist, as described by Mr. Davids, which seems to us to imply something in the relentless forces of the universe grander than mechanical fate. And as to Professor Clifford, his article reads like a liturgy of devotion to truth and progress. But men never worship mere abstractions. There is something in the world that impresses even this audacious writer with awe. And in this feeling there is something different from atheism. Mr. Mallock writes well, but we are not always able to agree with him in the details of his argument. He seems at times, in arguing against the vagueness of some views of God, almost to forget that to the devoutest souls the Deity is an ineffable and inconceivable Being, "whom no man hath seen nor can see." And while we acknowledge this, it is scarcely consistent to be too hard on those who emphasize perhaps too much the words of Scripture, "God is not a man as thou art." We shrink also somewhat under Mr. Mallock's discussion of the motives of Christ in his sacrifice. He says: "Had Christ as a man not been a believer, he would not have thought it for his happiness to be crucified for the sake of showing others the truth." Surely Christ did not look at his mission in that light at all. He did not "come to be ministered unto, but to minister, and to give his life a ransom for many." His own "happiness" was never considered. On the other hand, Mr. Mallock has well laid down the positions concerning morality, on which the best men of all schools are agreed: "first that its essence is inward, in the heart of man; secondly, that its importance is incalculable, and its attainment the great end of life; thirdly, that its standard is something absolute, and not in the competence of any man or of all men to abolish." It is curious to observe how these assumptions run through the other papers we have noted, and yet associated with how different opinions!

The interest of the new number of the *Fortnightly*, apart from a very able review of the position of home and foreign affairs, turns mainly on social politics. Mr. Lowe has felt impelled to attack Mr. Chamberlain's proposal of the Gothenburg licensing system, with a vehemence for which neither the proposition itself nor its present prospects sufficiently account. The article is trenchant, but its apparent clearness and vigour are largely owing to a total avoidance of some patent facts generally admitted. Mr. Lowe conjures up a number of difficulties which, to say the least, are not insuperable, as, for instance, the dangers attendant upon

all monopolies and the possibility that municipal elections would be made to turn on cheap and plentiful beer. If this last supposition were realised, it would only be what happened all over the country at the last Parliamentary election. But whatever those dangers may be, they threaten nothing comparable to the hideous facts of present experience. Greed fattening on the sins of the weak; every advantageous corner seized upon as a commanding platform for temptation; drunkenness solicited by every art that puffery and competition and covetousness can devise; local and imperial politics subordinated to the interests of a morbid and unnaturally developed trade: these are intolerable wrongs under which the country writhes in agony. We may well face lesser evils to be rid of them. Besides, Mr. Lowe never refers to the indisputable experience of Gothenburg. There may be of course differences between a small town and a large one, and greater differences between a Swedish town and an English one, which would throw great difficulties in the way of the system in Birmingham. But at least it is a fact, that while the population of Gothenburg has rapidly increased, drunkenness has not only relatively but absolutely diminished under the application of the corporate monopoly. And such a fact ought not to be ignored. Again, Mr. Lowe sneers at the notion that the multiplication of drink-shops by itself increases drink. And yet if the unanimous opinions of policemen, town missionaries, and all familiar with the habits of the poor should go for anything, there is overwhelming evidence that it is so. Mr. Lowe will hardly increase his reputation with any but bread-and-butter Liberals by this article. And as though to mark with emphasis the contrast between the past and the future of Liberalism, Mr. Chamberlain has in this same number an article on "Free Schools" which we think must be taken to indicate one of the planks of the new Liberal platform. From the experience of other nations, from expediency, from justice, from the principles of practical politics, the writer draws arguments which in their cumulative power are formidable indeed. There seems no avoiding the admission that free schools are the logical complement of compulsion, and are rendered inevitable by the principles admitted in the present compromise. When, out of eighteen weekly pennies, which an elementary education may cost, the State and the town pay sixteen or seventeen, what is the use of haggling with the drunken father for the remaining penny or two-pence, while, meantime, the child is running about the streets? The article before us will do much to advance the question. Other important articles are those of Mr. Freeman on "Geographical Aspects of the Eastern Question," and of Mr. Simcox on "Charles Kingsley."

The most noticeable article in *Macmillan's Magazine* is from the pen of Mr. Goldwin Smith, on the "Ascent of Man." Other writers have written of the origin of the human race, Mr. Goldwin Smith treats of its earthly destiny. The article may be described as one of philosophical speculation based upon the facts of history, but no detailed description would do it justice. In the Eastern Polar Basin, Mr. Petermann, the eminent geographer, points out the best route to the north—a route he has always suggested. He goes so far, in the present article, as to express his belief that Esquimaux "will yet be found right under the North Pole, or on some land near it." Mr. Thomas Hughes replies to Mr. Crosskey, in an article on "National Education," vindicating with some warmth, the results of the Education Act of 1871. In the "Election for the Presidency" an American Republican gives an admirable summary of the causes that have led to the present political situation in the United States—the clearest that we have yet read, and, on the whole, exceedingly moderate in tone. Dr. Lyon Playfair has good suggestions in "Universities and Universities," but the doctor is a Scotchman, and, of course the English must resemble more closely than it does the Scotch system. "Young Musgrove," by Mrs. Oliphant, opens powerfully. No novel-writer keeps up freshness and variety with such success.

To many, "Inside the House of Commons" in *Blackwood* will not communicate anything new, but to the general reader the description will no doubt be interesting, and it is exceedingly complete. "The Shadow of the Door" is a somewhat sensational tale, the slight plot of which is laid in America. But the plot is well worked out, and the characters are admirably distinct. Many will be glad to read the article on George Sand—the first in which fair justice has been done to that remarkable writer. "Weariness" is a French tale, but typical. To

how many who are too well off and have no human interests will it not apply, how many of this class have these not gone the same road to self-destruction? In the "New Year" the diplomacy of Lord Salisbury is enthusiastically referred to, but we surely have yet to see the results of that diplomacy? And how the diplomacy of Lord Beaconsfield, Lord Derby, and Lord Salisbury can be praised in the same page, is difficult to understand.

Mr. Blackmore sustains his characteristic style in "Erema" in the *Cornhill*, and "Carita" is brought well on, but the papers which will attract most notice, are on "Brilliat-Savarin," the famous Epicurean, which is full of amusing anecdote; on "From Stratford to London" in which Shakespeare's yearly journey is imaginatively traced, and on "Dual Consciousness" which has both scientific and moral importance. In regard to some recent phenomena the writer says: "It appears to us that very great interest attaches to the researches made by Professor Barrett into cases of this kind, and it is in this direction we are to look for the explanation of many mysterious phenomena formerly regarded as supernatural, but probably all admitting (at least all that have been properly authorised) of being interpreted as soon as the circumstances on which the consciousness depends shall have been determined." And it is wise and timely to say that "physical science does not as yet comprehend all the knowable, and the knowable comprehends not all that has been, is, and will be. What we know and can know is nothing, the unknown and the unknowable are alike infinite."

Fraser opens with an extremely fresh article entitled "Jön Jönsson's Saga; the genuine Autobiography of a Modern Icelander." The quaintness of this production is something worth realising. In "Considerations on Municipal Government," we have some well-considered practical suggestions; but we may hope that the theory of ascending courts will never be carried out. As though we had not enough courts! No doubt many will like "Fields and Field Sports in Madras," and "Quarter Sessions under Charles I." has a curious interest. The fourth of the series of papers on British Trade is devoted to Austro-Hungary and Germany. It is full of widely gathered statistics, and a satisfactory conclusion. Karl Blind contributes a paper on "The Teutonic Tree of Existence," but we are getting tired of Balder, Loki and Odin, who have been more written about lately than we have cared for. We are glad to see "Mariuccia." Light papers as good as this will be welcome in *Fraser*, but of course we do not want to see the return to its pages of a novelist such as Whyte Melville.

In *Temple Bar* Emanuel Swedenborg gives occasion to some very plain and somewhat uncomplimentary writing relating to the "scribblings" of the seer, on whom the final verdict is that "had he kept to scientific pursuits, he might have possessed his wits, and his name have gone down to posterity with a higher reputation than that of a 'ghost seer.'" Lord Eldon is treated to a more complimentary biography in "Ministers and Maxims" by Mr. Ewald. Perhaps we have all thought too little of this old Chancellor, but the suggestion that it might be good to adopt some of his Toryism makes us stand aghast. The article in the "Wordsworths at Brinsop Court" is unique and valuable as a contribution to the poet's history. Mr. Trollope's "American Senator" is this month charming. We must afford room for that gentleman's frankly expressed opinions concerning Church patronage, although—well, we need not apologise—

But when the cloth was drawn—for the rector clung so lovingly to old habits that he delighted to see his mahogany beneath the wine glasses—a more serious subject of dispute arose suddenly, though perhaps hardly more disagreeable. "The thing in England," said the Senator, "which I find most difficult to understand is the matter of what you call Church patronage."

"If you'll pass half-an-hour with Mr. Surtees to-morrow morning he'll explain it all to you," said the rector, who did not like that any subject connected with his profession should be mooted after dinner.

"I should be delighted," said Mr. Surtees.

"Nothing would give me more pleasure," said the Senator; "but what I mean is this—the question is, of course, one of paramount importance."

"No doubt it is," said the deluded rector.

"It is very necessary to get good doctors."

"Well; yes; rather—considering that all men wish to live." That observation, of course, came from Doctor Napper.

"And care is taken in employing a lawyer—though, after my experience of yesterday, not always, I should say, so much care as is needful. The man who wants such aid looks about him and gets the best doctor he can for his money, or the best lawyer. But here in England he must take the clergyman provided for him."

"It would be very much better for him if he did," said the rector.

"A clergyman at any rate is supposed to be appointed; and that clergyman he must pay."

"Not at all," said the rector. "The clergy are paid by the wise provision of former ages."

"We will let that pass for the present," said the Senator. "There he is, however he may be paid. How does he get there?" Now it was the fact Mr. Mainwaring's living had been bought for him with his wife's money—a fact of which Mr. Gotobed was not aware, but which he would hardly have regarded had he known it. "How does he get there?"

"In the majority of cases the bishop puts him there," said Mr. Surtees.

"And how is the bishop governed in his choice? As far as I can learn the stipends are absurdly various, one man getting 100*l.* a-year for working like a horse in a big town, and another 1,000*l.* for living an idle life in a luxurious country house. But the bishop, of course, gives the bigger plums to the best men. How is it, then, that the big plums find their way so often to the sons and sons-in-law and nephews of the bishops?"

"Because the bishop has looked after their education and principles," said the rector.

"And taught them how to choose their wives," said the Senator, with imperturbable gravity.

"I am not the son of a bishop, Sir," exclaimed the rector.

"I wish you had been, Sir, if it would have done you any good. A general can't make his son a colonel at the age of twenty-five, or an admiral his son a first lieutenant, or a judge his a Queen's counsellor—nor can the head of an office promote his to be chief secretary. It is only a bishop can do this; I suppose because a cure of souls is so much less important than the charge of a ship or the discipline of twenty or thirty clerks."

"The bishops don't do it," said the rector fiercely.

"Then the statistics which have been put into my hands belie them. But how is it with those the bishops don't appoint? There seems to me to be such a complication of absurdities as to defy explanation."

"I think I could explain them all," said Mr. Surtees mildly.

"If you can do so satisfactorily, I shall be glad to hear it," continued the Senator, who seemed in truth to be glad to hear no one but himself. "A lad of one-and-twenty learns his lessons so well that he has to be rewarded at his college, and a part of his reward consists in his having a parish entrusted to him when he is forty years old, to which he can maintain his right whether he be in any way trained for such work or no. Is that true?"

"His collegiate education is the best training he can have," said the rector.

"I came across a young fellow the other day," continued the Senator, "in a very nice house, with 700*l.* a-year, and learned that he had inherited the living because he was his father's second son. Some poor clergyman had been keeping it ready for him for the last fifteen years, and had to turn out as soon as this young spark could be made a clergyman."

"It was his father's property," said the rector, "and the poor man had had great kindness shown him for those fifteen years."

"Exactly—his father's property! And this was what you call a cure of souls! And another man had absolutely had his living bought for him by his uncle—just as he might have bought him a farm. He couldn't have bought him the command of a regiment or a small judgeship. In those matters you require capacity. It is only when you deal with the Church that you throw to the winds all ideas of fitness. 'Sir,' or 'Madam,' or perhaps, 'my little dear, you are bound to come to your places in church and hear me expound the Word of God because I have paid a heavy sum of money for the privilege of teaching you, at the moderate salary of 600*l.* a-year!'"

Mr. Surtees sat aghast with his mouth open, and knew not how to say a word. Dr. Napper rubbed his red nose. Reginald Morton attempted some suggestion about the wine which fell wretchedly flat. John Morton ventured to tell his friend that he did not understand the subject. "I shall be most happy to be instructed," said the Senator.

"Understand it!" said the rector, almost rising in his chair to rebuke the insolence of his guest—"He understands nothing about it, and yet he ventures to fall foul with unmeasured terms on an Establishment which has been brought to its present condition by the fostering care of perhaps the most pious set of divines that ever lived, and which has produced results with which those of no other Church can compare!"

"Have I represented anything untruly?" asked the Senator.

"A great deal, Sir."

"Only put me right, and no man will recall his words more readily. Is it not the case that livings in the Church of England can be bought and sold?"

"The matter is one, Sir," said the rector, "which cannot be discussed in this manner. There are two clergymen present to whom such language is distasteful—as it is also, I hope, to the others, who are all members of the Church of England. Perhaps you will allow me to request that the subject may be changed." After that conversation flagged and the evening was was by no means joyous. The rector certainly regretted that his "57" claret should have been expended on such a man. "I don't think," said he, when John Morton had taken the Senator away, "that in my whole life before I ever met such a brute as that American Senator."

Thanks to Mr. Trollope!

Tinsley has some good tales, but nothing remarkable. We turn from them to a paper on "Wit in Orders," where there are some good anecdotes, the newest being those of Bramston, who was vicar of Starbury in 1720; but, on the whole, the wit is not first-rate.

In *Belgravia* there is some powerful fictitious writing, the best being the "Captain's Last Love," by Mr. Wilkie Collins. Mr. Charles Reade contributes a good paper on "Doubles." There is a life-like description of a "Japanese Holiday" by Mr. Abell, which is well calculated to sustain the growing respect for that remarkable people.

The *Gentleman's Magazine* appears with a new cover and new publishers. It promises remarkably well, and is in all respects equal to its reputation. Mr. McCarthy contributes the tale; Mr. Hepworth Dixon continues his "Recovery of Palestine," with personal observations; Mr. Mackay gives the original story of "Romeo and Juliet;" Karl Blind a wonderfully old folk lore article on the "Boar's Head at Oxford," and Dr. Wilson a popular summing up of the "results of Deep Sea Explorations"—the last a good paper for dogmatizing "Scientists," who too often say "impossible" to what next year passes into the actual.

In the *St. James's Magazine* there is little of interest except "The Czar Nicholas's Letters on the Crimean War." Mr. O'Shea rightly says that these letters are new to English readers. We should like to ask how he obtained them? There is a fair article on Mathew Arnold by Mr. Thomas Bayne, but the writer is better at quotation than at critical analysis.

The *Argonaut* is enlarged and has some good matter, the tale, not concluded. Mr. Baldwin Brown's paper on "Christian Homes," and "Reports on the Progress of Science," are the most original of the contents.

The *Argosy* is at its best, with fiction by Johnny Ludlow in "good form," a good Italian tale by Mrs. Henry Wood, and other attractive papers.

The *Sunday Magazine* seems to us to be of a more theological character than usual, but there is the story of "Hartleigh Towers," and another paper on "Bohemia" by Dr. Blackie. There is nothing remarkable in any of the contents.—*Good Words* commences with what promises to be a good tale by Katherine Macquoid. Canon Thorold gives us "To Moscow and Back," Mr. Page a good paper on "Self-help in Science," and the other contents are fresh.—The *Leisure Hour* has a mysterious "Young Wife's Story," of which we say nothing at present. "Old Almanacks" is very good. The writer on Lord Stratford de Redcliffe has a greater estimation of that man than we have, or are ever likely to have. His article is an exaggerated puff, of a very exaggerated person. Miss Bird on "Australia" is pleasant, and Mr. Hood on "The Great Smith Family" both informing and humorous.

—In *Sunday at Home* we have papers by Frances Brown, Dr. Stoughton, and others, with a good page for the young by "Christie Redfern."—*Cassell's Family Magazine* has some capital short tales and useful articles, but we do wish that this and all other magazines would leave out music from their pages. It is always trash, as in this instance. By-the-bye, let us recommend the "Miniature Stories."—The *Quiver* has a good tale and a well-written bit on "Rest," by Dr. Allon, with a paper by Dr. Farrar. We should be glad to see here as elsewhere the omission of all that is called "poetry." It is a little too bad to fill magazines with such padding.—The *Day of Rest* has very varied contents—some twenty-five articles, including an astronomical one by Mr. Procter that is worth the whole number. *Good Things* is distinguished by a fairy tale from the pen of Mr. George MacDonald—delightful—and there is a capital Hungarian tale of the "Owl's Castle." Mr. Forbes also gives a good paper on Sir William Armstrong.—Of miscellaneous periodicals we have received, besides, the *Mother's Friend*, always useful, the *Fireside*, with the usual quantity of religious matter, the *Christian Treasury*, edited by Dr. Bonar, who well sustains the reputation given to the magazine *Home Words*, &c.

In science let us recommend heartily *Hardwicke's Science Gossip*, which seems to be better than ever.—The *Animal World* is always welcome, and should have a great circulation amongst children and in schools.—The *Gardeners' Magazine* we have often spoken of as the magazine for both amateurs and professionals. It is, besides, a marvel of cheapness.

The editor of the *Congregationalist* commences the New Year vigorously. The paper on "Some Present Aspects of Theological Thought amongst Congregationalists," by Mr. Dale, is one to be thought over. We are drifting, but suppose we are ascending? The other papers of note are on "Rural Nonconformity," "University Local Examinations," and "Liturgical Revision."—The *Evangelical Magazine* is now under the editorship of Dr. H. R. Reynolds. We spoke lately of the obvious improvement in this journal: the improvement will, no doubt, be continued.

BRIEF NOTICES.

Historical Sketches. Selected from the Works of Standard Authors. By E. SPOONER. (Cassell,

Petter, and Galpin.) To those, and they are many and increasing every day, who love instructive reading and yet cannot get easy access to our classic writers, this little volume will be a prize. It contains sixteen pieces from Dr. Arnold, Dean Stanley, Mr. Motley, Dean Milman, Tytler's "History of Scotland," Archbishop Tait, Mr. Froude, Mr. Carlyle, and Mr. Prescott. Miss Spooner clearly understands the art of selection; for in all the pieces we have striking narrative, or powerful picture, exactly suited, in our idea, to make the book become speedily a popular one. For a school-prize or a gift-book we can hardly imagine anything better.

Nameless, by F. A. NEWBOULD (Remington and Co.), is a novel of a somewhat old school. It includes amongst its incidents the theft of a child—

the child growing to wonderful beauty, and entrancing no less a person than [the Duke of Jersey—confession of the crime, and everybody made happy ever afterwards. If our readers are attracted by this brief description, well and good; but we fancy they could find better reading.—*Scylla and Charybdis*, by S. M. HOLWORTHY (J. Nisbet and Co.), has some really healthy and good thoughts concerning many social subjects, but they are not sufficiently worked up. Still, the purpose is good, and there is culture in the writing.—*Resurrection; What is it?* By JAMES CROSS. (Houlston and Sons.) This writer vindicates a theory for holding which he appears to have been excommunicated by some ecclesiastical society. He does not believe in the resurrection of the flesh; he does believe in the resurrection of the dead. The distinction of course is a great one, but why it should lead to excommunication is difficult to conceive, for more persons than Mr. Cross imagines hold to his theory in this respect, if not to all the details which he connects with it. His work is, for the most part, written with knowledge and understanding, but when he mixes up with it a scheme of the interpretation of prophecy, including, of course, the Book of Revelation, and joins on to that the doctrine of the Millennium, we part company with him. Otherwise his vindication is not an unworthy one.

—*Shall We Live Again?* by JOSIAH GLODE STAPLETON (Remington and Co.) is a work of very different order. There is a tender narrative preface in prose, and then we go on with the author into a dream in verse in which are seen the spirits of his father, mother, and sister in the Paradise of the blessed. There is some imagination in the poem, but the versification is stiff and the words sometimes tawdry. Mr. Stapleton has been too ambitious. He has lyrical power; but not power for the work he has attempted. His description of Paradise resembles a little too much that of an Eastern palace.—*The Cross and its Dominion*, by WILLIAM PENN (Elliot Stock) will be thought by most readers to be not the remarkable work which the author judges it to be. Mr. Penn has "been increasingly struck with the narrowness of the scheme of redemption as exhibited in very much of the religious literature of the day." With regard to his own theory, "men of little minds are ill at ease, and likely to lose their self-possession in the pressure of views so vast as to be practically illimitable," &c. After all, what are Mr. Penn's views? Simply that the Gospel should be preached to every creature, and that it is available for all. Furthermore Mr. Penn rejects the baptismal views of all the sects, and thinks that everybody who has had the Gospel offered to him should be baptized at once. Our readers can think over these views.—A fourth edition of the Rev. G. B. Johnson's *Our Principles* is before us. (James Clarke and Co.) This little work should be well-known amongst the Congregational Churches. One of its best features is the list of references at the end of each section.—*Ned Heathcoat's Model Engine* (Religious Tract Society) is a tale illustrative of the results of good character and perseverance allied to intelligence. A capital tale for boys in many ways.—*The Herring Boat* is from the same publishers. Here two boys, left as orphans, quarrel over the right to their father's boat. The tale tells what came of the quarrel, and should be a lesson against revenge.—The Tract Society has also sent the *Fortunes of Fenbourne*—another tale of boats and boys, some of the incidents of which are told with considerable tenderness and sympathy.—*May's Christmas Holidays* comes from the same publishers, and has a good lesson of the power of gentleness and unselfishness.—*Always too Late*. (Tract Society.) Does any boy who reads this title feel a little smart of conscience in reading it? Then let him have his conscience strengthened by seeing what became of Robert Wilton, the boy who was "always too late."—In the *Hive and Its*

Wonders (Tract Society) there is a very clear and interesting account of bees with good illustrations. It is a well-written chapter in natural history.

Myra's Annual Album is a very handsome quarto volume, profusely illustrated with engravings of ladies' dresses and fashions, with many practical dressmaking directions. Domestic hints and instructions of all kinds are added, with some light literature, and the usual almanac information. It is a useful as well as a handsome book.

We have some more volumes of periodicals before us. The *Christian Treasury* in green and red contains more than 600 pages of useful and devout Christian reading. Of the general conduct of this magazine we have often spoken.—The *Preacher's Annual* for 1877 (R. D. Dickinson) is a remarkable collection. There are given in these pages the whole of Mr. Withrow's "Catacombs of Rome," Professor Bartlett's "annihilation theory," Mr. Taylor's lecture on "Preaching," besides some of the best modern sermons.—The *Tract Magazine* for the past year is also collected into a volume. Is there any need to describe our old friend?

Miscellaneous.

EXPLORATION OF PALESTINE.—An important alteration has been made in the plans of the Committee of the Palestine Exploration Fund. Lieutenant Kitchener was to start for the East yesterday, to take the command of the survey in the field. He will have with him four non-commissioned officers of Royal Engineers, including Sergeant Armstrong, who has been in the survey from the commencement. The programme of work for the year includes the completion of the survey of Western Palestine, with the levelling of the Sea of Galilee, and the revision of the whole map. Meantime, Lieutenant Conder remains at home, and continues his valuable services to the committee in the preparation of the memoirs and the reduction to shape of his voluminous notes. Mr. John D. Crace will contribute a design for the stone work. The London correspondent of the *Manchester Guardian* says:—"I learn on good authority that Palestine is virtually in the market, and may at any moment become the property of the highest bidder. I am informed that an Armenian has arrived in London with power from the Turkish Government to negotiate the sale of the Holy Land. This gentleman hopes that among the wealthy Hebrew capitalists of this city he may find a purchaser. Although this announcement reads like a passage from one of the most sensational of Dr. Cumming's sermons, persons in whose veracity confidence may be placed allege that it is strictly true."

LIFEBOAT SERVICES IN 1876.—The lifeboats of the National Lifeboat Institution during the storms of the year which has just closed rendered signal service in saving life from shipwreck, on various parts of the United Kingdom. The long list shows a total of 498 lives rescued by the society's lifeboats during the year, in addition to 18 vessels saved from destruction. In the same period the Lifeboat Institution granted rewards for saving 85 lives by fishing and other boats, making a total of 583 lives saved last year, mainly through its instrumentality. It should be also stated that the launches of the lifeboats, unattended with positive results, have, as in previous years, been during the year very frequent. But on such occasions there is no time for hesitation, and the lifeboat proceeds out at once to offer help, which, as it often happens, the vessel in distress may not, from various subsequent causes, ultimately need. Altogether, since its formation, the society has contributed to the saving of 24,372 shipwrecked persons, for which services it has granted 968 gold and silver medals, besides pecuniary rewards to the amount of 50,020*l.* Again, it is most gratifying and encouraging to know that, notwithstanding the peril and exposure incurred by the gallant crews last year, only one life was lost from the 256 lifeboats of the society, although about 12,000 men were out in them on all occasions during the twelve months.

Gleanings.

An old lady crossed over a bridge marked "Dangerous," without seeing the sign. On being informed of the fact on the other side, she instantly turned in great alarm and recrossed it.

"Which side of the street do you live on, Mrs. Kipple?" asked a counsel, cross-examining a witness. "On either side, sir. If you go one way it's on the right side. If you go the other way it's on the left."

A few days ago a shopkeeper in Forfar left on his shop-door the following announcement for the information of his customers:—"Going to a wedding. Business will be resumed to-morrow at eleven o'clock."

Josh Billings says it has been observed that law is like a sieve; you may see through it, but you must be considerably reduced before you can get through it. Nobody ever got through a sieve without liquidating himself.

When M. Scribe replied to the millionaire who wanted him to lend the use of his genius for a con-

sideration, that it was contrary to Scripture for a horse and an ass to plough together, the man wittily parried the thrust by saying, "By what right do you call me a horse?"

In his lecture at the Society of Arts the other day on "The Sun and his Family," Mr. R. A. Proctor hazarded the opinion that none of the heavenly bodies have yet arrived at such a state of maturity as to permit of their being inhabited by any living being, except one of the moons or satellites of Saturn.

A DECIDED REPROOF.—A young brother in America, who was desirous of improving his style as a pulpit orator, wrote to Jacob Gruber, a quaint old Methodist preacher, asking instruction. The young man had contracted the habit of prolonging his words, especially when under excitement. Regarding this as the most serious defect in his elocution, Gruber sent him the following laconic reply: "Dear ah Brother-ah:—When-ah you-ah go-ah to-ah preach-ah, take-ah care-ah you-ah don't-ah say-ah ah-ha! Yours ah, JACOB-AH GRUBER-AH."

A RISKY INTERPRETATION.—The *Rock* roundly asserts that all the proceedings of the Conference at Constantinople are merely "preparations for a campaign which, in all its main features, was arranged and announced more than two thousand years ago" in the Book of Daniel (ch. xi.). This country, it adds, has taken to itself the character of "King of the South," with Russia as "King of the North" for her eventual antagonist. [This is very courageous of the *Rock*, seeing that Russia and England are just now capital friends, and that, according to the adherents of Turkey, Russia is going to pieces through internal difficulties.]

AN ILLUSION DISPELLED.—A lawyer built himself an office in the form of a hexagon, or six-square. The novelty of the structure attracted the attention of some Irishmen who were passing by; they made a full stop, and viewed the building very critically. The lawyer, somewhat disgusted by their curiosity, lifted up the window, put out his head, and addressed them. "What do you stand here for, like a pack of blockheads, gazing at my office? Do you take it for a church?" "Sure," said one of them, "I was thinking so, till I saw the devil poke his head out of the windy!"

CLERICAL THROATS.—Concerning "Clerical Throats," the Rev. C. H. Spurgeon makes the following remarks:—"If you wish to ruin your throats you can speedily do so; but if you wish to preserve them, note what is now laid before you. I have often compared the voice to a drum. If the drummer should always strike on one place on the head of the drum, the skin would soon wear into a hole; but how much longer it would have lasted him if he had varied his thumping, and had used the entire surface of the drumhead! So it is with a man's voice. If he uses always the same tone, he will wear a hole in that part of the throat which is most exercised in pronouncing that monotone, and very soon he will suffer from bronchitis. I have heard surgeons affirm that Dissenting bronchitis differs from the Church of England article. There is an ecclesiastical twang which is much admired in the Establishment—a sort of steeple-in-the-throat grandeur—an aristocratic, theologic, parsonic, supernatural, infra-human mouthing of language and rolling over of words."

JUDGING BY APPEARANCES.—On one occasion Webster, the American Senator, was on his way to his duties at Washington. He was compelled to proceed at night by stage from Baltimore. He had no travelling companion, and the driver had a sort of felon-look which produced no inconsiderable alarm in the Senator. "I endeavoured to tranquillise myself," said Webster, "and had partly succeeded, when we reached the dark woods, between Bladensburg and Washington—a proper scene for murder or outrage—and here, I confess, my courage again deserted me. Just then the driver turned to me, and, with a gruff voice, inquired my name. I gave it to him. 'Where are you going?' said he. The reply was, 'To Washington. I am a Senator.' Upon this the driver seized me fervently by the hand, and exclaimed, 'How glad I am! I have been trembling in my seat for the last hour, for when I looked at you I took you to be a highwayman.'"

INGENUOUS TOYS IN PARIS.—The fertile imagination of Parisian inventors (writes a correspondent) usually produces for sale on New Year's Day a number of ingenious toys at a few sous apiece, the design of which is a real problem of skill. Thus, in former years, there might be bought for a shilling cats blowing a trumpet, polichinelles dancing a furious can-can on a wheel revolving at express speed, automatic shuttlecocks flying aloft, and a hundred other devices. This time inventors have been fewer, and we have to be content with the usual rabbit and polichinelle. The daisy which answers silly questions by turning round, and the thermometer of love, which seems to be of English importation, are about the only novelties. There are, however, two houses which have shown more ingenuity than the rest, and have introduced politics into their toys. The first is a dollseller, who apparently sells dolls only, but, on your resolving to purchase, he offers you his concealed and doubtless forbidden wares, and sells you political puppets. Now it is a Russian General and a Turk, fastened to the same string. On pulling a knot, the Russian is astride on the Turk's shoulders. A Prussian cuirassier in like manner gives a blow with his fist on the Russian helmet, and further on, in the middle of a group, still fastened to one string, a handsome

English officer, in splendid scarlet uniform, makes a Turk whirl round in one hand and a Russian in the other, and administers kicks to three or four figures floating around him. The most ingenious vendor, however, is certainly the inventor of a toy which he calls the "Eastern Question." It is a steel crescent, round which hang a certain number of rings put together anyhow. The question is to remedy this confusion. The more you try the less you succeed, for at every fresh attempt the more entangled the rings become. In the end the vendor divides the crescent into several pieces, and the rings arrange themselves in the simplest way imaginable.—*Times*.

THOUSANDS are unable to take Cocoa because the varieties commonly sold are mixed with starch, under the plea of rendering them soluble; while really making them thick, heavy, and indigestible. This may be easily detected, for if cocoa thickens in the cup it proves the addition of starch. Cadbury's Cocoa Essence is genuine; it is therefore three times the strength of these cocoas, and a refreshing beverage like tea or coffee.

Births, Marriages, and Deaths.

DEATHS.

BEDELLS.—Jan. 1, Eleanor Gertrude, youngest daughter of Mr. Joseph Bedells, the Bank, Lutterworth, in the 20th year of her age.

MELLOR.—Jan. 7, at Shaw Royal, Halifax, Caroline Margaret, the beloved wife of Enoch Mellor, D.D., aged 51. Friends will please accept this intimation.

ROBINSON.—Jan. 8, at Luton, in his 54th year, Charles Robinson, Deacon of the Congregational Church, and brother of Robert Robinson, Home Secretary of London Missionary Society.

THROAT IRRITATION.—The throat and windpipe are especially liable to inflammation, causing soreness and dryness, tickling and irritation, inducing cough and affecting the voice. For these symptoms use glycerine in the form of jujubes. Glycerine, in these agreeable confections, being in proximity to the glands at the moment they are excited by the act of sucking, becomes actively healing. Sold only in 6d. and 1s. boxes (by post for 14 stamps), labelled, "JAMES EPPS AND CO., Homoeopathic Chemists, 48, Threadneedle-street, and 170, Piccadilly, London."

"GIVEN AWAY."—A POCKET ALMANAC for 1877, sent free per post, on sending address to Messrs. Horniman, Tea Importers, London, or had *Gratis* of their Agents, chemists and confectioners. The Almanac shows views of Messrs. Horniman's "tea plantation in China" and "shipping of Horniman's tea to England." 3,538 Agents sell this celebrated Packet Tea, which has been in great demand for forty years.

RECKITT'S PARIS BLUE.—The marked superiority of this Laundry Blue over all others, and the quick appreciation of its merits by the public has been attended by the usual result—viz., a flood of imitations. The merit of the latter mainly consists in the ingenuity exerted, not simply in imitating the square shape, but making the general appearance of the wrappers resemble that of the genuine article. The manufacturers beg therefore to caution all buyers to see "Reckitt's Paris Blue" on each packet.

CARDINAL ECRU, OR CREAM.—JUDSON'S DYES.—White goods may be dyed in five minutes. Ribbons, silks, feathers, scarfs, lace, braid, veils, handkerchiefs, cloths, bernouses, shell and shawls, or any small article of dress, can easily be dyed without soiling the hands. Violet, magenta, crimson, mauve, purple, pink, ponceau, claret, &c., Sixpence per bottle. Sold by Chemists and Stationers.

ARTIFICIAL TEETH AND PAINLESS DENTISTRY.—M. E. Toomey (Surgeon-Dentist) guarantees entire freedom from pain in the extraction of Teeth by the use of Nitrous Oxide, or Laughing Gas, and adapts to the mouth One Tooth to a Complete Set (by sanction), this beautiful invention entirely dispensing with springs, and rendering support to Loose or Decayed Teeth. 54, Rathbone-place (three doors from Oxford-street). A Single Tooth from 5*s.*

FITS.—Epileptic Fits or Falling Sickness.—A certain method of cure has been discovered for this distressing complaint by a physician, who is desirous that all sufferers may benefit by this providential discovery; it is never known to fail, and will cure the most hopeless case after all other means have been tried. Full particulars will be sent by post to any person free of charge.—Address, Mr. Williams, 14, Oxford-terrace, Hyde-park, London.

HOLLOWAY'S PILLS—EASY DIGESTION.—Any one distracted by that demon of discomfort, bad digestion, should send for a box of these Pills, round which are wrapped brief, sagacious, and practical instructions. For removing dyspepsia these admirable Pills cannot be too highly appreciated for the wholesome power they exert over all disorders of the stomach, liver and kidneys, and bowels. They instantaneously relieve and steadily work out a thorough cure, and in their course dispel headaches, biliousness, flatulency, and depression of spirit. It is wonderful to watch the daily improvement of the complexion as Holloway's Pills purify the blood, and restore plumpness to the face, which had lost both flesh and colour. These Pills combine every excellence desirable in a domestic remedy.

Advertisements.

A YOUNG LADY desires a RE-ENGAGEMENT in a family. Her acquirements are good English, French, Music, and Singing. She is accustomed to children, being one of a large family, and is a Member of a Christian Church, and first-rate references can be given.—Address, Y Z, Mr. A. Hughes, 59, Fenchurch-street, London.

ORGANIST REQUIRED, for Highgate Congregational Church. Two Manual Organ by Bishop and Sons.—Address, with copies of testimonials, &c., to J. H. Lloyd, Esq., Hillside, Jackson's Lane, Highgate, N.

RYELANDS, BARRY ROAD, EAST DULWICH.—A Lady, of twenty-two years' experience in teaching, offers superior EDUCATIONAL ADVANTAGES to Parents desirous of placing their Daughters in a happy home. Professors attend. Good references. Terms moderate and inclusive.—Address the Principal, Mrs. Holmes.

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Stock in London, comprising
Clocks for the Drawing,
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newest designs at the lowest
prices.JOHN BENNETT, WATCH and CLOCK
MANUFACTORY, 65 and 64, CHEAPSIDE.THOMAS COOPER'S ENGAGEMENTS
for the Year 1877.JANUARY.—1 to 19. During these days of rest, corre-
spondents will please to address me at 2,
Portland Place, St. Mary's Street, Lincoln.20, 21, 22, 23, 24, 25, 26, Stone (Staffordshire).
27, 28, 29, 30, 31, Birmingham.FEBRUARY.—1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15,
Birmingham.

16, 17, 18, 19, 20, 21, 22, Stratford-on-Avon.

23, 24, 25, 26, 27, 28, Redditch (Worcestershire).

MARCH.—1, 2, 3, 4, 5, 6, 7, 8, Walsall (Staffordshire).

9, 10, 11, 12, 13, 14, 15, West Bromwich (near
Birmingham).

16, 17, 18, 19, 20, 21, 22, Leicester.

23, 24, 25, 26, 27, 28, Melton Mowbray (Leicester-
shire).

29, 30, 31, Lincoln.

APRIL.—1, 2, 3, 4, 5, 6, Lincoln.

7, 8, 9, 10, 11, 12, Stoke-on-Trent.

13, 14, 15, 16, 17, 18, 19, Longton (Staffordshire
Potteries).20, 21, 22, 23, 24, 25, 26, Hanley (Staffordshire
Potteries).

27, 28, 29, 30, Burslem (Staffordshire Potteries).

MAY.—1, 2, 3, Burslem.

4, 5, 6, 7, 8, 9, 10, Old Basford (near Nottingham).

11, 12, 13, 14, 15, 16, Nottingham.

17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30,
31, Lincoln.

JUNE.—1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, London.*

15, 16, 17, 18, 19, 20, 21, Portsmouth.

22, 23, 24, 25, 26, 27, 28, Ryde (Isle of Wight).

29, 30, Newport.

JULY.—1, 2, 3, 4, 5, Newport (Isle of Wight).

6, 7, 8, 9, 10, 11, 12, Southampton.

13, 14, 15, 16, 17, 18, 19, Winchester.

20, 21, 22, 23, 24, London.*

25, 26, 27, 28, 29, 30, 31, Lincoln.

AUGUST.—1 to 31. During these weeks of rest, corre-
spondents will please to address me at 2,
Portland Place, St. Mary's Street, Lincoln.

SEPTEMBER.—1, 2, 3, 4, 5, 6, 7, Lincoln.

8, 9, 10, 11, 12, 13, Harrogate (Yorkshire).

14, 15, 16, 17, 18, 19, 20, Felling (near Gateshead).

21, 22, 23, 24, 25, 26, 27, Newcastle-on-Tyne.

28, 29, 30, Hexham (Northumberland).

OCTOBER.—1, 2, 3, 4, Hexham (Northumberland).

5, 6, 7, 8, 9, 10, 11, North Shields.

12, 13, 14, 15, 16, 17, 18, South Shields.

19, 20, 21, 22, 23, 24, 25, Sunderland.

26, 27, 28, 29, 30, 31, Darlington.

NOVEMBER.—1, 2, 3, 4, 5, 6, 7, 8, 9, Stockton-on-Tees.

10, 11, 12, 13, 14, Whitby (Yorkshire).

15, 16, 17, 18, 19, 20, 21, 22, 23, York.

24, 25, 26, 27, 28, 29, 30, Scarborough.

DECEMBER.—1, 2, 3, 4, 5, 6, Bridlington Quay.

7, 8, 9, 10, 11, 12, 13, Beverley (Yorkshire).

14, 15, 16, 17, 18, 19, Hull.

20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Lincoln.

* During the time I am to be in London, Letters to be ad-
dressed to the care of "Messrs. Hodder and Stoughton, 27,
Paternoster-row, London, E.C."Letters to be addressed, "THOMAS COOPER, Lec-
turer on Christianity," at the town to which I am ap-
pointed, as "STONE, Staffordshire"; "BIRMINGHAM";
"MEASHAM, NEAR ATHERSTONE," &c.Also, Letters addressed, at any time, to MRS. COOPER,
2, Portland-place, St. Mary's-street, LINCOLN, will be duly
forwarded to me.Correspondents are requested NOT to put "Post
Office" on their Letters to me. T. C.BOURNEMOUTH.—ANGLO-FRENCH COL-
LEGE for YOUNG LADIES, Roseneath, West
Chf.—For Prospectuses apply to Miss Newell, M.C.P., (late
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The School work is under the direction of F. Rush, Esq.,
B.A., who Teaches in the School Daily; and the terms for
Boarders include English, Latin, French, German, mathe-
matics, science, and plain needlework.KEYFORD ACADEMY,
FROME.The NEXT QUARTER will begin on THURSDAY,
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Mathematical Master—J. L. MCKENZIE, Esq., B.A.
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And Five Assistant Masters.The present College, which was opened in the year 1870, occupies an elevated and healthy site in its own grounds of
twenty-five acres, about one mile from the town, will accommodate 150 Pupils, and is provided with complete gymnastic
apparatus, airy covered playground, and spacious swimming bath 100 ft. by 30 ft., supplied by a stream of excellent water.The College now contains 124 Boys, and is available for Pupils between the ages of nine and eighteen years.
The Committee have recently added a JUNIOR SCHOOL, for the preliminary training of Boys between seven and ten
years of age, with School Premises and Playgrounds entirely separate from those of the College, but situated upon the
same estate.

For Prospectus or further particulars apply to the Rev. the Principal, or to Mr. Edward Bayly, Secretary.

The VACATION TERMINATES on FRIDAY, JANUARY 26.

UNIVERSITY COLLEGE (or North London)
HOSPITAL is in urgent NEED of FUNDS to meet
current expenses. Contributions thankfully received by
Messrs. Coutts and Co., Bankers, Strand, and by the Secre-
tary at the Hospital.

H. J. KELLY, R.N.

Christmas, 1876.

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German—Fräulein Holst.
Drawing—Mr. W. Bolton.
Dancing—Madame di Tegnone.
Singing—Mr. W. Winn.
Calisthenics—Professor Munday.The Course of Education is divided into Three Terms. The
NEXT TERM will commence on MONDAY, Jan. 22.References kindly permitted to Miss Bus, Principal of
the North London Collegiate School for Ladies; the Rev.
Mark Wilks; the Rev. Edward White; the Rev. Francis
Tucker, B.A.; the Rev. F. Gotch, LL.D., of Bristol; and J.
Carvell Williams, Esq.* The Misses Hewitt will be happy to forward Prospec-
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The NEXT TERM begins TUESDAY, January 23rd.

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Midsummer Examination of the Royal College of Pre-
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1st Mathematics. 2nd Natural Science.
1st Natural Science. 2nd Classics.

TERM began on SEPTEMBER 21.

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one of the Editors of the Publications of the Early Eng-
lish Text Society, Assistant Examiner in English in the
University of London, &c., &c.JOHN M. LIGHTWOOD, Esq., B.A. (Lond. and Camb.),
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| Annual Premium Income | 116,753 |
| 305 Death Claims, Matured Policies, and Bonuses | 54,959 |
| From commencement paid for Claims | 380,423 |
| Laid by in the year | 39,567 |
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F. W. Darlow, Esq.

Sir,—I am able to certify that I have
used your Magnetine Appliances pretty
largely in my practice, and that in per-
sonal convenience to my patients they
are unexceptionable, and far superior to
any other inventions of the kind which
I have employed; and that of their effi-
cacy, their positive powers, I have no
doubt. I have found them useful in con-
stipation, in abdominal congestion, in
neuralgia, and in many cases involving
weakness of the spine, and of the great
organs of the abdomen. In the public
interest I wish you to use my unquali-
fied testimony in favour of your Magnetine
Appliances.I remain, yours faithfully,
GARTH WILKINSON,
M.D., M.R.C.S.E.From the Rev. Dr. KERNAHAN, M.A., Ph.D., F.G.S.
&c., Editor of "Dickinson's Theological Quarterly."
St. Alban's, March 28, 1876.

To Messrs. Darlow and Co.

GENTLEMEN,—I have pleasure in stating that I have
deprived much benefit from the use of your Magnetic Chest
and Throat Protector, which I have been wearing since the
close of the year 1874, having adopted it after a severe attack
of quinsy, from which I have been ever since happily free.
I am also glad to inform you that two ladies of my acquain-
tance, who had suffered much from bronchial irritation, have
experienced much benefit from having a "Protector." I
think it right to make you acquainted with these facts, and
I give you liberty to use this note as you think proper.—
Yours truly,
JAMES KERNAHAN.ADDITIONAL TESTIMONIAL FROM GARTH WILKIN-
SON, ESQ., M.D., M.R.C.S.76, Wimpole-street, Cavendish-square, W.,
June 15, 1876.F. W. Darlow, Esq.
Sir,—Since March, 1874, when I wrote to you to express
my opinion, from experience, of the value of your Magnetic
Appliances, I have been frequently asked by letter if my
certificate was genuine, and if in the time since elapsed your
inventions still approved themselves as beneficial in my
practice. To both those questions I can answer by endorsing
Magnetine as an arm which I am obliged to resort to in a
good many cases.In addition to the cases I before specified I can now add
some experience of the utility of Magnetine in cases of de-
bility, and as a local remedy in painful affections arising in
the course of gout. Indeed, I am accustomed to prescribe it
wherever topical weakness proceeds from a low vitality in
the great nervous centres, or in the principal organs of assi-
milization, nutrition, and blood purification; also in weak
throats from nervous exhaustion affecting the larynx.—I am,
Sir, yours faithfully,
GARTH WILKINSON, M.D., M.R.C.S.E.

From the Rev. HENRY BUDD.

Wesleyan Parsonage, Greyhound, New
Zealand, July 22, 1876.
To Messrs. Darlow & Co.

DARLOW'S

PATENT

MAGNETINE

CURATIVE

APPLIANCES.

GENTLEMEN,—It is now about four
months since I began to use your
Magnetine Throat Band, and I have
found great benefit from the use of it.
The benefit was immediate, and has
continued. The night huskiness, the
result of a bronchial attack, has now
altogether disappeared.I am, Gentlemen,
Your obedient servant,
HENRY BUDD.

MAGNETINE.

Many sufferers have failed to obtain relief from Magnetism
from no other cause than that the magnetic power of the
articles worn by them has been too feeble to reach the morbid
parts. Messrs. Darlow and Co., therefore, in consequence of
complaints they are continually receiving, feel it incumbent
upon them to warn the public against many appliances made
in imitation of the genuine MAGNETINE Appliances, but
which, on examination, are found to be articles of very in-
ferior manufacture.The ever-increasing success of Messrs. DARLOW and Co.'s
Flexible MAGNETIC Appliances during the past Ten
Years is evidence of their appreciation by the public; and
the testimony of gentlemen of the highest standing in the
medical profession is that MAGNETINE far surpasses all
other inventions of a similar character for curative purposes;
and experience has proved that in many intricate cases,
where ordinary treatment has failed, the disorders have
readily yielded to the gentle, soothing, yet vitalising influence
of the Magnetine Appliances.

DARLOW & CO.,

Inventors and Sole Proprietors,

443, WEST STRAND, LONDON, W.C., 443,

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Published by W. R. WILLCOX, at No. 18, Bouverie Street,
London; and Printed by R. K. BURT and Co., Wine
Office Court, Fleet Street, London.—Wednesday, January
10, 1877.ORIGINAL
DEFECTIVE